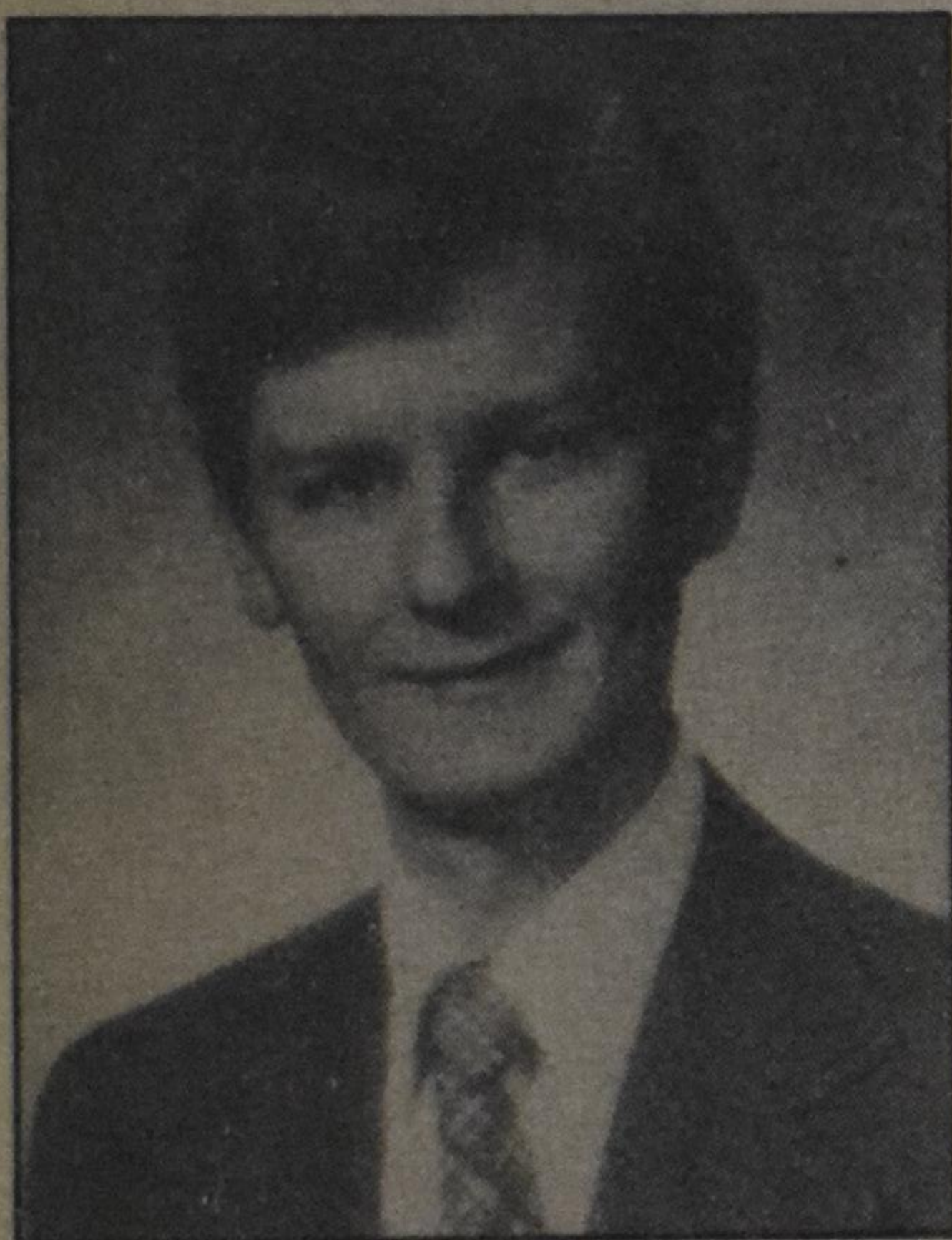


## A reformation takes place in Quebec



Rev. H. Kallemeyn

by Martin D. Geleynse

Rev. Geleynse is minister of the First Christian Reformed Church in Montreal.

When the apostle Paul was in prison for the second time, suffering in a very real way for the gospel of Jesus Christ, he wrote his letters to Timothy, his "son" in the Lord, to encourage and guide him in his ministry. Even if he was bound and fettered and very much aware of the fact that he would very likely not see freedom again on this earth, his spirit saw the visions of the victory of the Lord, and he cries out to Timothy in a shout of triumph: "But the Word of the Lord is not bound" (2 Tim. 2:9).

It is this shout of joy and triumph which echoes all through the Scriptures. John sees the rider on the white horse going "out conquering and to conquer" (Rev. 6:2). And throughout

the history of the church, we witness the amazing progress of the Word of God, against all odds. They can kill the preachers and burn the book, but the Word of the Lord is not bound. It is alive and does what it pleases, creating and re-creating life and saving men from sin.

At the end of the month of October, the thoughts of all true Protestants tend to return to the event of the Reformation, when Martin Luther was led by the Lord to nail his theses on the door of the chapel in the castle of Wittenberg, Germany.

Those theses have begun a trumpet call for all who believe in Jesus Christ as Lord and who let themselves be guided and ruled by the Word of the Lord alone, to rally together to march unto war against all efforts to bind and fetter that Word of the Lord.

This Reformation of October 31, 1917 has led many of its followers to experience the same thing the apostle Paul experienced. They would "offer their back to stripes, their tongues to knives, their mouths to gags, and their whole bodies to the fire" rather than deny the truth revealed to them in the Word of the Lord. And it was the living power of the Word of the Lord which made them share in the joyous vision of the victory of the kingdom of God.

These things are still true today, if only we will see it. It is still true today that Christians are bound and fettered and thrown into prison for the Word of God and the gospel of Jesus Christ. When we commemorate the Reformation, we should spend some time to think of our brothers and sisters who seal their faith and convictions with their blood this very day. May the living God comfort and sustain them! Yet, if God gives us "eyes to see and ears to hear," the vision of the victory of the Word of the

Lord is also still vibrantly alive and real.

### Quebec ministry

If there is any place on this continent where this can be seen, it is the province of Quebec in Canada, where doors are opened and hearts are warmed by the power of the Word of God. People are hungry for the Word and churches are established at the rate of one a month. It is especially the Pentecostals and Baptists who up to this point have been in the vanguard of this evangelism-drive in Quebec, but as Reformed people and churches, we are not far behind.

On Sunday, September 28, 1980, Mr. Harold Kallemeyn was ordained as a home missionary to the franco-phone population of Quebec. He is an associate pastor of the First Christian Reformed Church of Montreal and works under the supervision of the Christian Reformed Board of Home Missions. He has his home on the south shore of the St. Lawrence River, immediately across from downtown Montreal (in St. Lambert), where we expect his ministry will be concentrated. His mandate is a church-planting ministry, which will not be hard, for there are already 25 families eagerly waiting for him to become their pastor and spiritual leader. And this is where we come back to the theme of this article.

Rev. Kallemeyn will be expected to work in close cooperation with the Alliance Reformee Evangelique. Readers of our paper will remember that this group of individual Christians of Reformed persuasion organized themselves two years ago for the purpose of addressing the franco-phone population of the province with the message and claim of the Reformed world and life view.

In the two years of existence of this

Alliance, amazing things have happened. Several groups of Christians who are meeting in homes for Bible-study and worship are clamouring for the Alliance to provide the spiritual leadership they so desperately need. In September 1981, a seminary will hopefully be established, which already now is providing theological training to students at various levels. Eight professors, six of whom have their Ph.D., are busily engaged in volunteer teaching of this group. Our journal, under the name "Parole" (the Word), has appeared twice and already we have 184 paid subscribers, almost all of them nuns and priests.

And so the story goes on. It is a story of amazing developments in which the Word of the Lord is so far ahead of us that we find it difficult to keep up with it.

The ordination of Rev. Kallemeyn is only a first step in what promises to be a long line of ordinations and installations of ordained and unordained workers in this field on which the harvest is more than ripe.

The members of the Alliance, and of the Christian Reformed Church in Montreal, are very much aware that we are part of the ongoing movement of God's victorious Word as it goes through the world "conquering and to conquer."

The Alliance has expressed this awareness in its Statement of Faith and Purpose, which, due to some limitations, appears next week. It is our hope and our prayer that when we celebrate the Reformation in our way, we may remember that the movement is still going on. The Word of the Lord is still not bound today. The battle is still being fought and the victory is still being won. Soli Deo Gloria! As we say in Quebec: A Toi La Gloire!

### Biblical evangelism

## When can one become a Christian?

by Wesley Smedes

Rev. Smedes is the retired minister of evangelism with the Christian Reformed Church Board of Home Missions.



Can a person become a Christian at the kitchen table? Or on the living room sofa? Or while kneeling at the bedside with his father? Does God really draw people into His kingdom in such situations? Or does God's saving grace operate only between the hours of ten to twelve and six to eight on Sundays?

The Scriptures indicate that the Holy Spirit worked in every imaginable place and time. The thief became a Christian while stretched out on a cross on Skull Hill. The jailer and his family became believers in the middle of the night in the jail house. They were even baptized then and there. The Ethiopian eunuch became a Christian while driving through the desert. A number of people became believers at the top of Mars Hill. And so it seems that God doesn't confine His saving activities to specific hours the first day of each week.

Now how is this to be harmonized with the teaching of the Catechism, especially Lord's Day 31? The keys of the kingdom are indeed given to the church. The key that opens the door of the kingdom is the preaching of the gospel. The proclaiming to which the Catechism refers is the preaching that takes place in our services on Sunday morning and evening.

What the Catechism says about preaching the gospel that the doors of the kingdom might be opened is important for the church. We, pastors and elders, who are responsible for the pulpit, must make sure that the gospel is preached. And that it is preached clearly, simply, in language that the man on the street can understand, so that the doors of the kingdom will be opened. There should be the kind of preaching at our services that compels sinners to come to Jesus Christ to be saved; the kind of preaching that opens the doors to the kingdom to those who are lost. Even Christians must hear that kind of preaching if they are to be equipped to participate in God's saving work in their activities during the week.

Incidentally, because of what the

Catechism says, members of the church can be of great service to the Lord and to the church by working hard at bringing unbelievers to the worship services to hear the gospel. Unfortunately, a recent survey indicates that not too many from the community are attending our worship services. This ought to concern us. (More about this later.) If the worship service with its gospel proclamation is one place where the doors of God's eternal kingdom are opened, we certainly ought to be doing all we can to bring unbelievers to the services. Perhaps one of the best movements we could have in our denomination is "each one bring one." If members would bring their neighbours, their fellow workers, their golf partners, their business associates, to church with them, what a difference that would make in our services! If a third of the people attending our services were from the community, it would revolutionize our services.

Back to the question about the Catechism. Does the church really mean to say that only the gospel preached in our services opens the doors to the kingdom? Does the church mean to exclude

any preaching of the gospel other than at a worship service? Does the church mean to say that the preaching of the gospel is not effective at any other time? I think not. The church has always said that it is the gospel which is the power of God that saves. That gospel, whenever it is proclaimed, can be used by the Holy Spirit to bring people to Jesus Christ.

The church by its very practice has encouraged the proclamation of the gospel in all places and in all kinds of ways. The church has sent out missionaries, ordained and unordained, to places where there was no church

Continued on page 4

**Fall  
Book  
Issue  
enclosed!**



# Viewpoint

## Just how reformed are we?

The Christian must live by a modern day version of do's and don'ts, regulations which clearly spell out which segments of this world are off-limits to us as Christians. Man's personal relationship with God is stressed.

The Christian has total, absolute freedom to live in this world and to attempt to claim every area of life in the name of Christ.

Two streams of thought: pietism and Kuyperianism. If I may be so bold as to categorize, then the pre-war (1900-1930) immigrants to North America are basically pietists and the post-war (1945-1960) immigrants are Kuyperians. In terms of geographical boundaries, the U.S. is generally considered to be pietistic and Canada is Kuyperian. There are, of course, elements of both in each country.

The pietist says: Jesus died for me. He loves me and I love Him.

The Kuyperian says: Jesus died for me. I show my thankfulness by trying to transform the world around me into a Christ-glorifying world.

You and I are quite often torn between the two. At times we are content to heed Jesus' injunction to "believe in Me and you will be saved." We strive for a child-

like faith.

On other occasions we see the need for Christian action: we see the need to fight governments for educational equality, for justice in the factory, for native rights, for wise stewardship of farmlands and energy.

The person in the pew often translates pietism and Kuyperianism into "conservative" and "liberal." The conservative Reformed Christian believes in Jesus as his personal saviour and he believes in the Bible as the infallible, inspired Word of God.

The conservative perceives the liberal to be one who gets involved in Christian action and if you belong to CLAC, CJL or the AACS, then you are considered very liberal.

I, like many of you, find myself caught inevitably in the middle. We call ourselves "conservative" yet we also see the need to show our Christianity in what we do every day at work. We believe in Christian action, yet we have several questions about our own Christian action organizations.

You see, there are dangers on both sides. The pietist, with his head buried in the Bible (and we should all be doing more of that), fails to see the needs of

the world around him. The pietist feels that politics is "worldly" and that we don't belong there. The pietist is usually active in church work and does not belong to any "Christian action" groups. (In the latest instance, I suppose that that makes me a pietist).

The Kuyperian sees the need for social action, perhaps helping a family on welfare find a new home, running for office as a councillor, alderman or MP. In his enthusiasm for Christian action, he seldom gets involved in church action. As a result, his congregational involvement is often minimal.

The pietist says: Christian action is not for me; give me church work. The Kuyperian says: Church and school involvement is not for me; I want to be out there in the world where the action is.

There is another element of Kuyperian thought which also disturbs me at times. I believe that almost all of us see the need for some form of Christian action. Whether or not we get personally involved in it is another matter. We can agree, for example, that it is important to have Christians in politics and to have Christian organizations involved in lobbying for

equality in education.

What disturbs me is this: In our efforts to become Christian witnesses in this world, we often lose sight of our Reformed character. We strive for ecumenicity — working together for a common good — and that is admirable at times, but we should not lose our Reformed heritage.

True, we must work together with fellow Christians in some areas, but must we sell our Reformed birthright in order to become accepted?

We seem to firmly believe that "anything goes" as long as it is Christian. I doubt if all of us really know what "Reformed" means. When we point out the dangers within the charismatic movement, we hear the cry: "Be tolerant." When we criticize some Christian television programs such as 700 Club, we hear: "Be tolerant." When we question the writings of born again Christians such as Pat Boone, we hear: "Who are you to judge? Be tolerant."

We must look at those elements which are not Reformed. Many things are being done in Canada and the U.S. in the name of Christianity, things which we must question because they are so foreign to our Reformed heritage.

Keith Knight

## OUR FAITH, OTHER FAITHS

### Understanding Khomeini and music

by Johan D. Tangelder

Mushadid Hussain, a Pakistani political writer and currently director of the Islamic Press, charges the Western press with prejudice and narrow nationalistic considerations of Third World events. He criticizes Ayatollah Khomeini's treatment by the Western press as a classical example of biased reporting. The Western press has, ever since the beginning of the Iranian revolution, portrayed Ayatollah Khomeini as a sort of diabolical "maniac," bent on turning the clock back to Medieval times.

Khomeini is not irrational in either his faith or practice. He is learned in the way of Shari'a (Islamic law). As a Shiite mystic he believes that God tells him directly how to apply the Koran and the Shari'a. So the only just state for himself is one ruled by Islamic theologians, who alone can be trusted to interpret God's commands correctly. Within this context we must understand the stream of *elemiehs* (directives) that come from Qum (Iran's holy city) concerned with imposing a strict Islamic way of life for all Iranians. Since Shiism has always emphasized martyrdom as a keystone of the faith, many Iranians are receptive to Khomeini's speech about what a "joy" and "honour" it would be to die in a war with the U.S.

Khomeini wants to have Iran shaped in "the image of Muhammed." To achieve this goal he named a seven-member commission to define "the future cultural policies of the country." The appointment of this committee launched a program that seeks nothing less than a complete revision of values in Iran.

Khomeini denounces Western civilization, root-and-branch, and often makes mention of "music," a seemingly strange reference. Obviously he is not referring to Bach and Beethoven. In an interview with the Italian journalist, Oriana Fallaci, he said that marches were accepted, but other Western

music "dulls the mind, because it involves pleasure and ecstasy, similar to drugs." Fallaci asked: "Even the music of Bach, Beethoven, Verdi?" Khomeini replied: "I do not know these names."

In Tehran, mullahs (Muslim religious teachers) have taken their "campaign against sin" right into the shops selling music cassettes. Are they against modern technology? They know the power of cassettes. During the Shah's reign, cassette recordings of Khomeini's revolutionary speeches sold like the proverbial "hotcakes" in bazaars and were played in crowded mosques throughout the country. So cassettes were used to beat the Shah's censorship of the press and radio.

The music Khomeini so often denounces is the pop music which has literally become a universal phenomenon, thanks to the Western and Japanese technological products, the cheap transistor radio and cassette tape recorder. Why is the Ayatollah's wrath aroused by pop music? He is opposed to the lyrics. He sees these songs as undermining Islamic lifestyle. The pop and rock groups are viewed as the true revolutionaries of our times. For what these songs say is that two young people should choose each other, if necessary defying the family.

In eastern societies, two families and not two individuals are involved in the choice of a marriage partner. Individual choice would undermine the family structure and lead to the destruction of a traditional society based on interlocking families. And Islamic leaders are horrified by artists such as John Lydon of punk rock music fame. He even shocked parents of Western teenagers with songs like Anarchy in the U.K. and Belsen was a Gas and his band the Sex Pistols. In an interview, Lydon said: "I can't be bothered to answer any questions. I'm tired of the past and even the future's beginning to be repetitive. I really don't know what to say. I talk

crap all of the time. I'm a liar, a hypocrite and a bastard. I shouldn't be tolerated. I'm really surprised at people's gullibility."

Islamic leaders are concerned not just about the pop music. They believe that, when impressionable young people listen to it constantly, it will affect their attitudes in social behaviour. They think of such possibilities as drugs, "doing one's own thing," pornographic magazines, secularism and eventually the dismantling of Islamic values. So music has become a symbol of the onslaught of Western-U.S., decadent, secular and materialistic culture.

Are Islamic leaders not making too much of something youngsters listen to on the radio? Whatever you may think about the political conditions in Iran, the Muslim leaders have reason to denounce "music." Christians should also be far more concerned about it than they are now. Pop music is a reflection of the sad spiritual shape of

our Western society.

Already a decade ago, the late Dr. H. Rookmaker wrote about this revolutionary impact of pop music upon our culture. He said in *Modern Art and the Death of a Culture*: "Western culture, as built since the Renaissance and the Reformation, slowly undermined since the Enlightenment, is still there, but as a tottering ruin, while the new culture is coming in. The new emerging art forms are still full of the battle-cry, and make up the revolution in which we are living. The new culture is only slowly evolving. But its shape is already seen."

And he warned about pop music: "... in dismissing some of the exponents of the form we cannot afford to dismiss the message, which is heard by millions, often at a subliminal level and therefore unconsciously brainwashing, from pop radio stations all over the world. We cannot simply stop it, nor is it wise to close our ears. We have to cope with it, and, at least, to understand its message."

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LETTERS

Fashion or lifestyle

Dear Sir:  
Viewpoint dated September 19: Fashion Then and Now.  
It is extremely tempting to sit back and throw stones at women and men who are well dressed. It is and always will be fair game to judge, discuss, criticize and envy those dressed to a tee!  
John Calvin certainly could have added a chapter to the Bible under "Proper dress for all Christians!" However, God didn't deem it necessary nor would we be so eager to write rules and guidelines for others.

Your underlying message seems to imply that to be modest you will not be following the trend of fashion. Nonsense!  
You mentioned short shorts. They are an example of parental neglect. When will mothers guide and enforce proper clothing? It is sad that there isn't a difference between Public or Christian Schools. Neither in the habits, talk or recreation.  
It isn't the colour or the styles that shows which side of the world we are on. It is our lifestyle, our habits, our talk,

our goals and most of all our love for each other.  
Proverbs 31: 10-31 lays down a few guidelines for a Christian woman. "She wears clothes of fine purple linen." Hardly in harmony with John Calvin is it?  
Many cults set rules and stress clothing as a way in which to set themselves apart from the world — with little merit. The Father who is King of Kings desires for the Christian woman to reflect that we are children of the King.  
If the birds of the air and flowers of the field are so

beautifully clothed, is it possible that we should dress drably?

Judy Heeringa,  
Stoney Creek, ON

Permissiveness

Dear Sir:  
In C.C. (Sept. 5) we read the headline: United Church says okay to sexual permissiveness. This headline was very misleading. It concerns a report that is accepted only "for

study" in the congregations and already there were strong objections. Is the author (Mr. Keith Knight) also responsible for this misleading headline?  
J. Van Kessel,  
Islington, ON

Editor's Note: Yes.

New subscription rates effective November 1

Calvinist Contact, like most other independently owned publications, continues to face increased costs in areas of printing, printing supplies and administration.  
The paper turns to no denomination for quota

support or church collections because the subscribers represent about seven different denominations. The paper needs to be self-supporting and sources of revenue come from two areas: subscription rates and advertising.  
We at Calvinist Contact see

a continuing need to improve the paper. That means planning for new and better articles and providing you with a well-rounded publication which reflects the needs of the readership.  
In order to meet our current

financial needs and to plan for future improvements to the paper, we must raise our subscription prices, effective November 1, 1980.  
One year subscriptions, \$17.50  
Two year subscriptions, \$32.00  
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The new rates come down to 35¢ per week, equal to the price of a cup of coffee. TV Guide costs 50¢, McLeans is \$1.00 and Time is \$1.25.  
Keith Knight  
Editor and Publisher

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## Biblical evangelism . . . cont'd

to proclaim the gospel. The church has set up mission stations a block away, with the faith that the doors of the kingdom would be open to people. The church has encouraged teams of people to go to local jails to present the gospel message with its call for a response. Persons behind bars have become Christians. The church has spent millions of dollars through the years to proclaim the gospel over the radio on Sundays and through the week, believing that the proclamation of the gospel would open the doors of the kingdom to people. The church in its Church Order has mandated elders to be

engaged in evangelism. To be engaged in evangelism means not only presenting the gospel, but also challenging people to believe.

Surely the church believes that a person can become a Christian at the kitchen table or on the living room sofa or while kneeling at a bedside. We are called upon to bring the gospel to people everywhere under all situations in order that the door of the kingdom might be opened.

Does this mean that the church is not important? Of course not. Though one can *become* a Christian outside of the Sunday service, one cannot *be* a Christian outside of the church. In a real sense there is no salvation outside of the church. God not only unites us to Himself when He saves, He unites us to other Christians as well. The new Christian needs the confirmation from the

people of God that his sins are indeed forgiven and that he is a child of God. That is why public profession of faith and baptism are so important. Furthermore, a person cannot function as a Christian or live the Christian life outside of the community of believers. Outside of the community of believers — the church — a person cannot even really know what it means to live as a Christian. The church is never optional. Living as a responsible member of the Body of Christ is a very part of being a Christian. And there is no substitute for the church. Relating to Jesus Christ means relating to His Body, the church, the family of God.

Good evangelism will indeed call upon people to believe in the Christ wherever they are, but also brings those who respond to the gospel into the fellowship of God's people.



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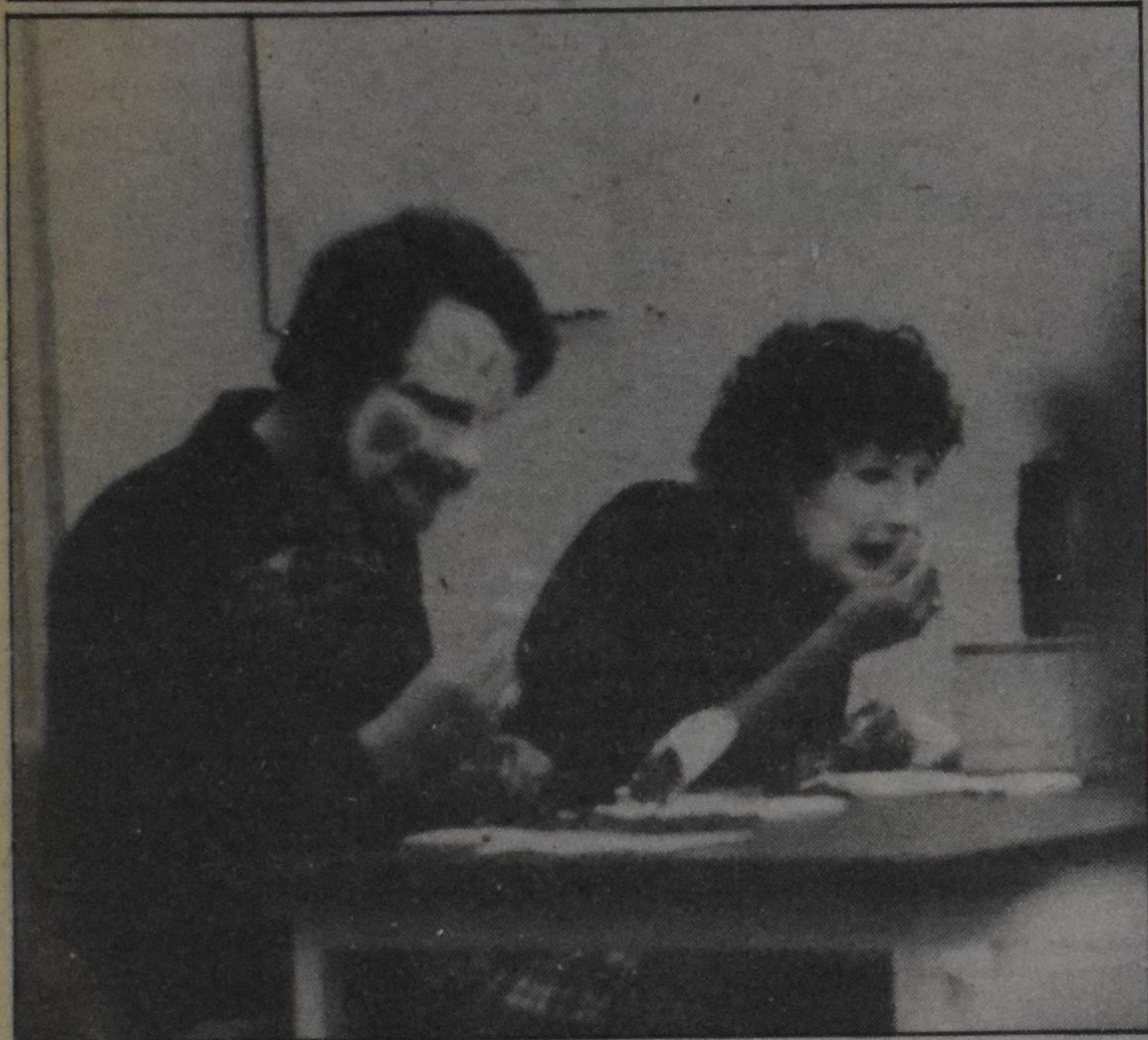
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Christian comedy — spreading the Word?



by Wilma Vander Schaaf  
Edmonton Editor

On September 23, the students and staff of The King's College, Edmonton, Alberta, participated in a unique and moving worship — a "worship in white face." Reverends John Weinlick and Blair Couch, ministers at Edmonton's Rio Terrace Community Moravian Church, smeared white paint on their faces and through mime, communicated God's Good News to a captivated audience.

Hundreds of years ago, in Medieval England, the church used drama, mime, jugglers and even the clown to communicate the gospel message. These same clowns, jugglers,

and mimics were eventually thrown out of the church when they began to poke fun at the church and its priests. Since that time, clowns, jugglers, and mimics have traditionally been found in such non-ecclesiastical settings as the circus and the stage.

In 1965 the film, "The Parable" — created for the World's Fair, re-introduced the clown as a Christ-figure with great effectiveness to a wide audience. Serious effort has continued in reviving this beloved figure — the clown — as a communicator of God's truth.

For the Christian, Reverends Weinlick and Couch point out, the clown and mimic are a bundle of symbols. "The clown

is one who is child-like in innocent, trusting faith. No matter how a clown falls, he or she always feels it is worth getting up to walk again." We are reminded of Christ's words, "Unless you become as little children...."

The clown and mimic, they point out, are also "fools" in the same sense that the world views Christ and Christians as "fools." We say that clowns make us laugh because they are foolish and funny. But why do we laugh at them? Their actions are larger-than-life, often sudden, unexpected, out of the ordinary; the clown and mimic are "foolish" because they stand apart from society or the world in terms of


Continued on page 6

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**Christian comedy...cont'd**

society's explicit rules and implicit norms and its stated and unstated boundaries of what is often falsely called "reality." By violating these norms and boundaries, the clown and mimic raises our awareness of them. Momentarily we are thrust beyond the limits of our neatly, ordered lives into an awareness that "things do not necessarily have to be the way they are."

Thirdly, Weinlick and Couch point out, the clown and mimic are servants, going among God's people, using talents to bring joy, laughter and inspiration to the "gathered."

Perhaps most of all, say the ministering clowns, the clown and mimic are Christ figures — an identification that we are all called upon to share in. The white face is a death-mask which erases the clown's identity. The colourful face that is painted on is a new identity, representative of a new life for the person. As believers, we are "baptized into His death" and "called to share in His resurrection and new life." And, in the actions of repeated failure and repeated efforts to try again are seen the commitment of Jesus to His mission of loving and suffering for the world.

How beautiful and joyful it was for TKC students and staff to witness another aspect of God's creation being reclaimed for Christ — comedy... for Christ's sake.

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# 1980 Fall Book Issue

October 17, 1980



## Farley Mowat Compassionate Canadian

by John S. North

Farley Mowat would be surprised to find himself written about with enthusiasm in so explicitly Christian and doctrinally conscious a publication as *Calvinist Contact*. On the other hand, some readers will raise eyebrows, for his novels occasionally use coarse language, or describe such sexual "irregularities" as the author's loss of virginity through the connivance of an army officer. Mowat does outline the failure of priests, missionaries and church organizations in northern Canada, and himself makes no Christian confession. However, were we to exclude from our reading all which could be similarly faulted, our libraries would be small, we would have fallen into the trap of legalism, and would have avoided the company of such

whom Jesus sought out day by day. There are darker elements than these to beware of in contemporary literature.

Several reasons argue for a consideration of Mowat's work, which rises above the tedious parade of wounded, ethnic sensibilities, or sexual obsessions, or raucous liberated feminism, or smug world-weariness in much of the popular Canadian literature urged on us. One of these reasons is his versatility: he has written children's literature, animal tales, humour, historical fiction, sea stories, studies of the North, both Canadian and Siberian, and tales of the Canadian Infantry in the Second World War. He has edited the journals of Samuel Hearne and other arctic explorers and has provided the script for an illustrated commentary on Newfoundland.

Mowat's range of style is broad, as is his subject matter. The children's stories are narrated from the perspective of

*Continued on page 3*

*Dr. John North is professor of English at the University of Waterloo.*

## Help yourself — with care

by Mary Vander Vennen

The fall book season is here. Publishers, both secular and Christian, are flooding the market with books on every conceivable subject. And despite ever-increasing prices, people are buying them.

Among the best-sellers are the self-help books. People can become instant successes at everything, it seems, by following some author's step-by-step prescription. Fixing your car, buying your house, achieving or maintaining your health, repairing or breaking your marriage, raising your children, increasing the membership of your church, finding happiness and success in any area of life — all these things can be done, we are promised, by reading and following a particular book.

Publishers of books by Christian authors have not resisted the trend. A glance in any Christian bookstore will reveal titles like, *How to Win Over Depression*, *How to Succeed in Family Living*, *How to Get through Your Struggles*, *Born to Win*. There are also books which claim to have remarkable

access to the mind of the Lord: *Jesus Wants You Well*, for example, or *God's Psychiatry*, which carries the astonishing blurb: "A wonder-working manual which can change your life in just seven days!"

Another very popular literary form is the personal story: how I went to the depths of some experience or lifestyle and emerged victorious with the help of the Lord. These accounts may be valid and moving but they are sometimes so highly individual that they are of little help to anyone else.

What must we think of all this? And how must we evaluate what we read and hear?

Our secular North American world is obsessed by the pursuit of and need for happiness and success measured in terms of income, possessions, security, or status in life. Any half-hour of television on any day, blatantly proclaims what are the marks of "the good life" in the programs themselves, or at least in the commercials. Happiness and success (the two are usually equated) consist of an abundance of things and an absence of conflict or struggle — or at least such conflict as there may be is solvable before the final commercial.

Christians have not escaped nor even generally resisted the secular model of

success and happiness. Rather, many have taken it over and have attempted to sanctify it with biblical examples and quotations. "Look at Job," they say, "or at Abraham. They were successful. God blessed them with wealth and happiness." And we are told, sometimes, subtly, sometimes blatantly, that as Christians we especially have the right to God's favour and blessing as exhibited in success and happiness. After all, that's what God promises his people, isn't it? And the impression is often left that if we don't have happiness and success — again as

defined by our culture — we should begin to wonder if in fact God is smiling on us or if we are truly walking in his way.

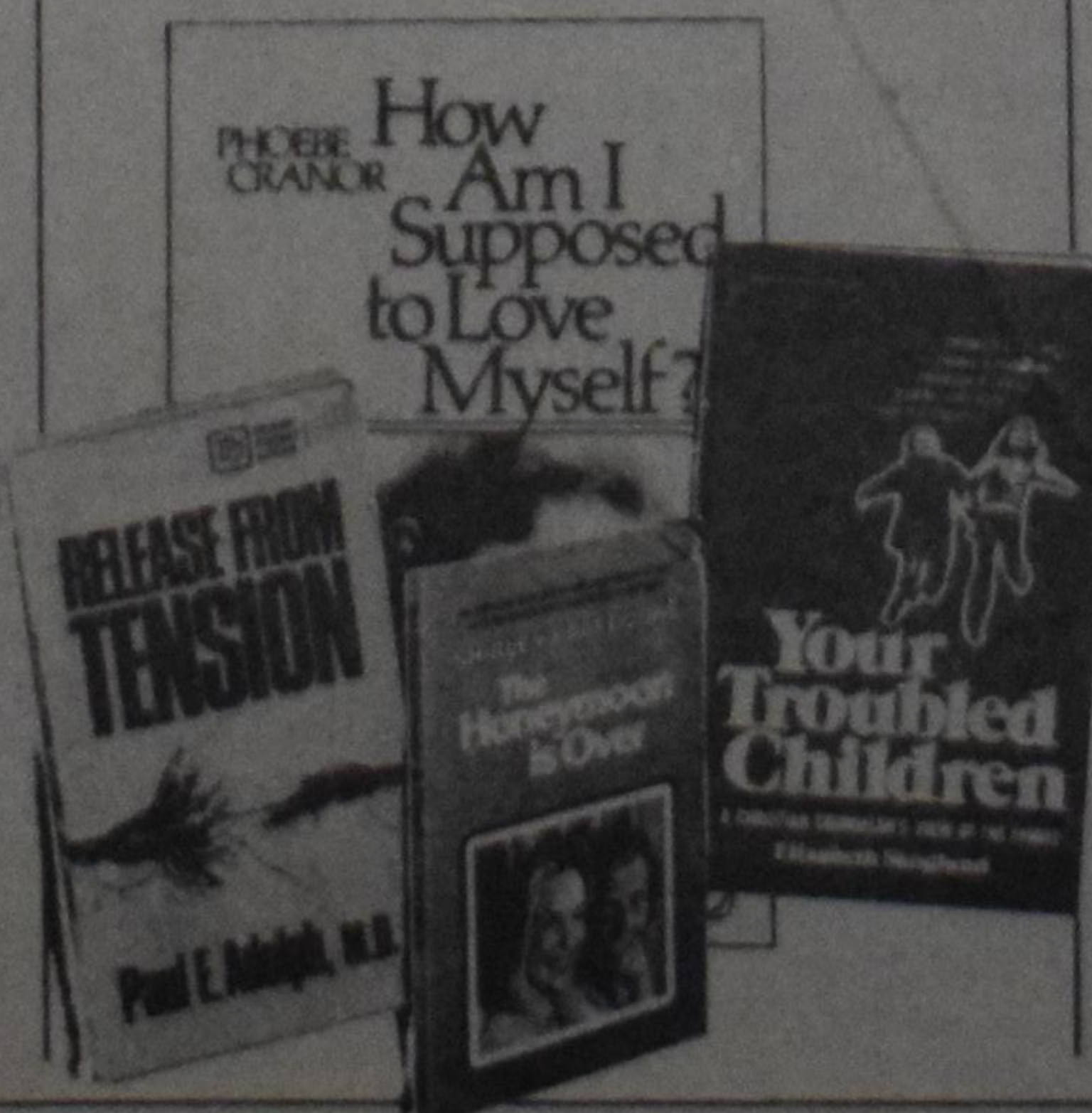
These notions of success and happiness enter the area of human relationships, too. A marriage should be "happy," right? That means conflict-free, and there are dozens of books by Christians on marriage which give steps for avoiding conflict and thereby achieving a "successful" marriage. Never mind if the wife or husband gets depressed in the process — there are books for that, too.

Don't misunderstand me. I am not pleading for a return to the good old days, and I am not saying one should never leave an intolerable situation. Nor am I saying that the best Christian is a glum one. But, I am saying we should re-examine our assumptions about "happiness" and "success" as inalienable Christian rights. We should realize that some of our assumptions have been taken over from the secular world, and we should re-examine them in the light of the whole of scripture.

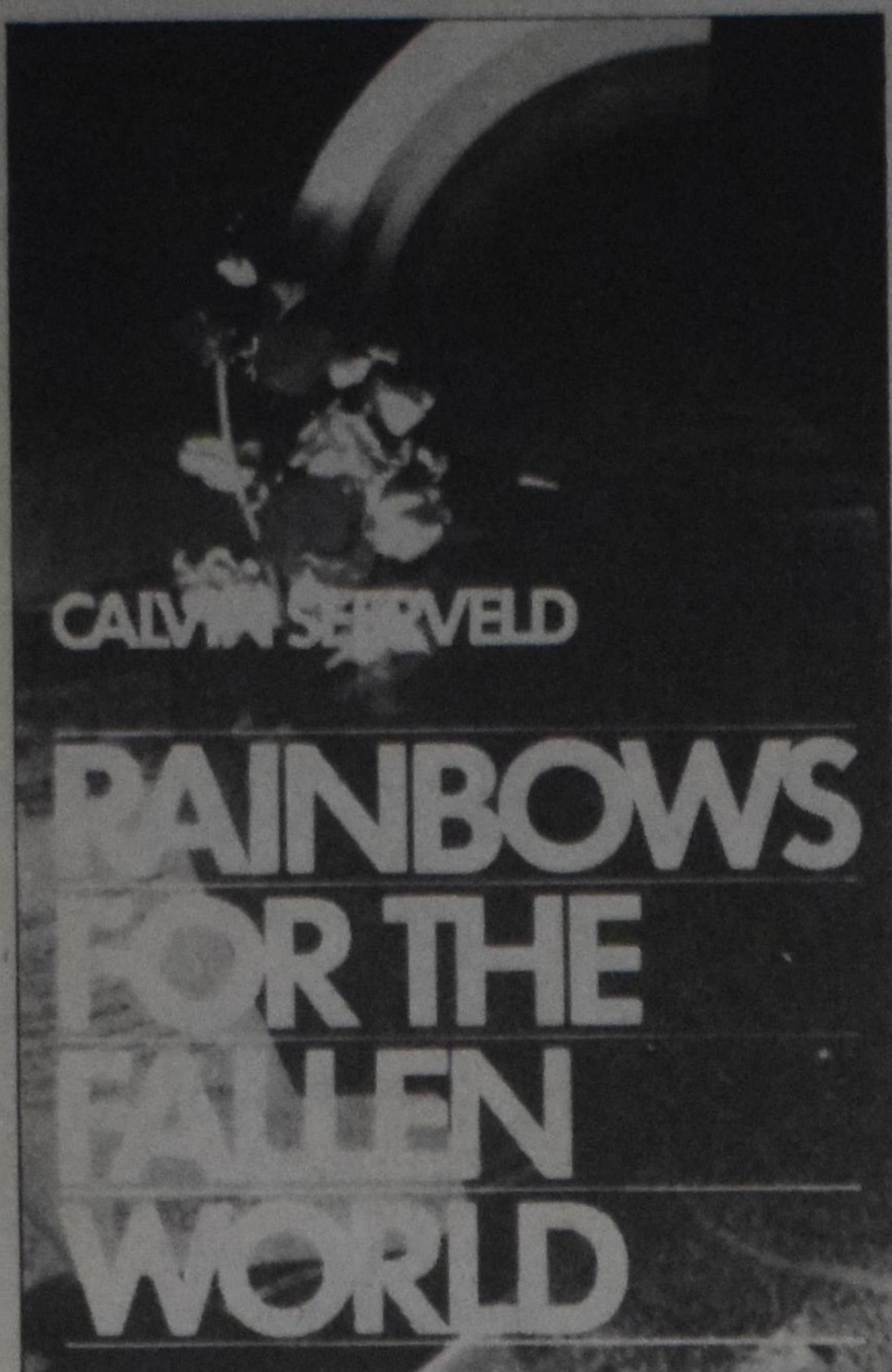
Scripture does not support the conflict-free, struggle-free, successful life as the ideal. Scripture does not support the notion that the struggling,

*Continued on page 10*

*Mrs. Mary Vander Vennen is a counsellor with the Christian Counselling Services in Toronto.*







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Christians have a particular view of reality, and naturally so. Any faith, if it has any meaning for its adherents, will have some effect on the believer's thoughts and actions; in his writing as well as in his relationship with others and the world in which he lives. From our Reformed corner, then, comes our particular view on literature. By no means is this the last word on literature, only an overview on a very small section of it. Solzhenitsyn is not mentioned this time, neither does the greatest of all books receive a full-length article. There is a limit to the scope of our contribution.

An "how-to" magazine on a Christian's reading habits this is not. There is enough "here's-how-to-do-it" advice available on a variety of topics, literature included. Christians, with their particular perspective, need to make up their own minds and their own reading guidelines. Both because of the quantity and the quality of printed material on today's market.

The variety of publishers in the "Christian" area alone is amazing. Tough times have increased interest in Christian books. Sales are still up while "secular" publishers are feeling the pinch. A result is an increase in quantity by a larger number of publishers but not necessarily an increase in quality. Secular publishers with other interests have also stepped into the scene lured by their interests in the seemingly stable religious market. Hence "Christian" books too, need to be read with caution. Quality is not always an ingredient in Christian or secular publishing.

Some material should be read, some could be read, some it should not be read. Hopefully this third *Fall Book Issue* will help you in your discernment.

Harry A. deVries

**The Calvinist Contact Fall Book Issue** is published yearly in October by K. Knight Publishing Co., 99 Niagara St., St. Catharines, Ontario L2R 4L3 (tel: 416-682-8311). Publisher, Keith Knight; Editor, Harry A. deVries. The **Issue** is sent to a select audience of 19,000 readers across Canada. It is mailed as 2nd Class Mail from the St. Catharines post office.

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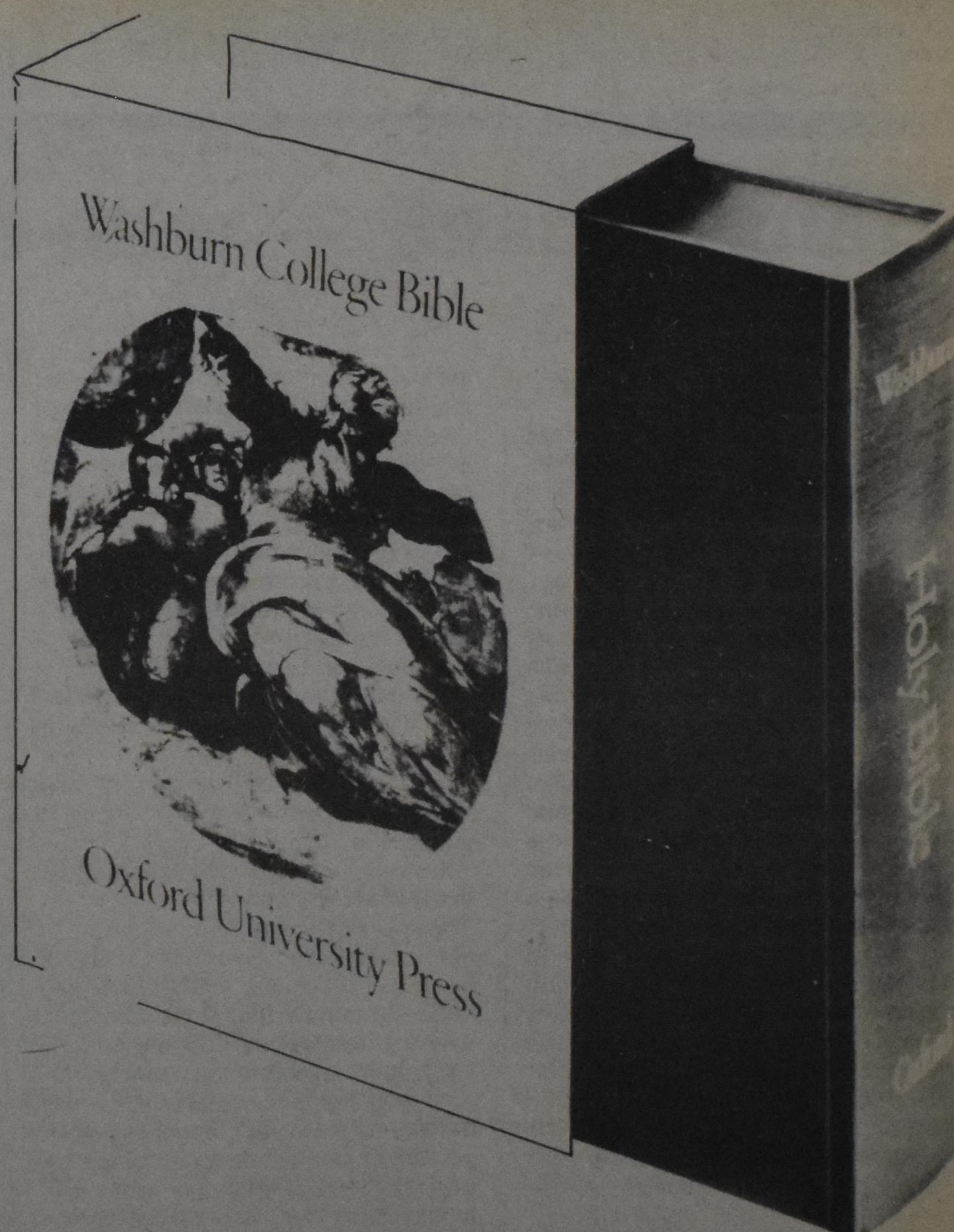
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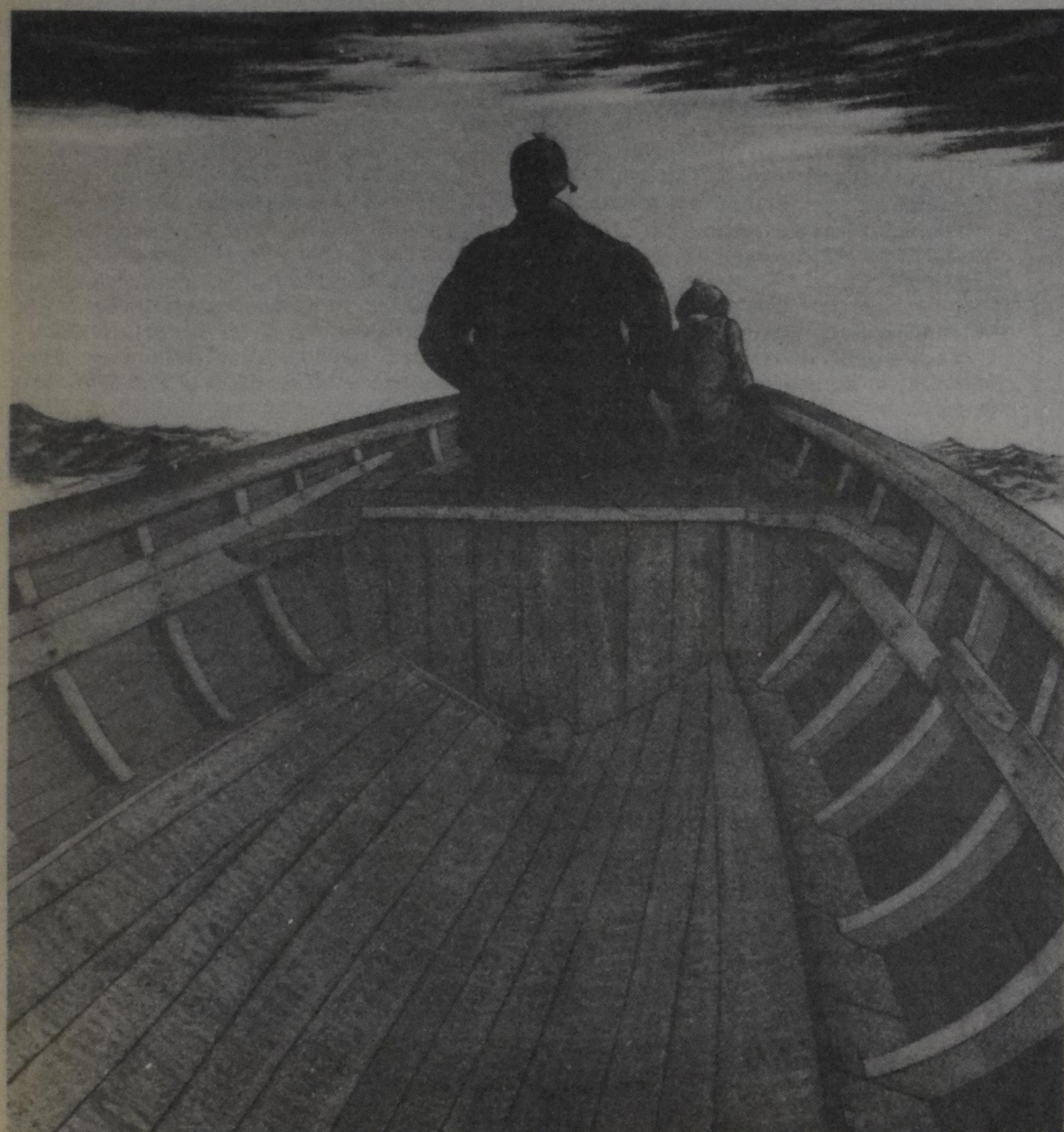
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# Farley Mowat: Compassionate Canadian



"Summer on Braggs Island," an illustration by David Blackwood in *Wake of the Great Sealers* by Mowat and Blackwood, McClelland and Stewart, 1973.

Continued from page 1

a young boy, but with the verve and density which make them good adult reading, as is common with the best of children's literature. He brings the Canadian Maritimes and the North alive with the language and perspective of the area. His ability to breathe life into a mass of factual detail, whether it be government records, business archives or habits and habitats of whales and wolves, is wistfully emulated by academics such as myself.

Ironically, a common complaint of reviewers and the literary establishment against Farley Mowat is that he plays fast and free with his facts. Petty spirits among them coin catch phrases such as 'Mr. Hardly Knowit,' particularly in reference to *People of the Deer*, his first book, a commentary on the treatment of the Canadian Eskimos and northern Indians at the hand of the whites.

Mowat has responded to these attacks in several ways. Sometimes he has reassessed the situation from a different perspective, writing another book, (*The Desperate People* followed up *People of the Deer*). Other times he shows he does bleed red, defending himself needlessly with prefatory comments such as this taken from *The Polar Passion*: "These selections [from the Arctic journals] are to be read for what they are — the moving, sometimes humorous, often tragic accounts of enduring men in conflict. Scholars, and those who are interested in the minutiae of history, should go to the original sources, all of which are listed [in the back of the volume]."

One wonders what has happened to the imaginative processes of the spiritless drones who so attack him, and how much of his artistic vitality and joy have been lost to us at their hands. Robert Browning, struggling with the same issue a century ago, concluded: "Is fiction which makes fact alive, fact too? The somehow may be thishow . . . Yet, something dead may get to live again . . . 'Tis a credible feat with the right man and way."

A reason for reading Mowat which is

more persuasive than his range of subject and style is the depth of his compassion. It awakens in us an affection for children, for animals, for Canada's native peoples and for her maritime seamen and their families — for the weak, illiterate and the abused as well as the strong and heroic. His sympathies are not for his own, have no egotistical ring, and indeed are not confined to any party or group. In *The Serpent's Coil* we empathize with the owner and manager of a salvage company, while in *Wake of the Great Sealers* he castigates the owners of the sealing fleets for their greed and unscrupulousness. His sympathy with the Italian resistance movement which supported the communists during World War II has little to do with politics, much to do with German brutality toward the Italian peasantry. Similarly, his admiration of Russian efforts to tend its arctic areas is independent of the politics involved, and in awareness of Canada's indifference to her northern territories and their exploitation.

Mowat's quickness to detail, the pettiness and bureaucratic arrogance of the church where he sees it bringing grief in the North does not become a habitual sneer, as is all too common in contemporary writing. He does not pride himself on being too informed or sophisticated for religion; he does not fling in the face of Christianity, any supposed superiority of the religious perspective of our "innocent pagan" native religions. In short, he is neither Pharisee nor Philistine.

To speak of him as compassionate in one breath and ready to attack government, church, business and human brutality in the next is not inconsistent. The same could be said of many who share each other's burdens. We must believe it is possible to "be angry and sin not." Mowat's anger is not on his own behalf. He does not plead for attention, does not lick his wounds in public, does not parade his woes. Because he is not among those on whose behalf he expresses outrage, we are willing to listen.

Much of his writing has an autobiographical note, but without the egocentricity which deadens so much autobiography. Born in 1921 in Belleville, Ontario, he has lived in other southern Ontario towns where his father was librarian (Trenton, Windsor, Richmond Hill, Toronto), but chosen to write only of places other than Ontario, where he has lived. For some time his father, Angus, was in charge of the Saskatoon library; three of Farley's books are set on the prairies: *The Dog Who Wouldn't Be*, *The Boat Who Wouldn't Float* and *Owls in the Family*. All are about childhood events in the Mowat home.

Angus Mowat published two novels, but had a remarkable variety of avocations which he passed on to his son. For some time, Angus worked in a shipyard, and his passion for boats is described in the hilarious *The Boat Who Wouldn't Float*. Most of Farley's writings deal with boats: *Grey Seas Under* and *The Serpent's Coil* describe deep-sea salvage tug operations; *The Black Joke* tells of the adventures of two children with rum-runners on the islands of St. Pierre and Miquelon; almost all the stories of the North and the arctic explorations are sea tales, as are the three Newfoundland books, *This Rock Within the Sea: A Heritage Lost*, *Wake of the Great Sealers* and *A Whale for the Killing*.

Angus Mowat was a major in the Hastings and Price Edward Regiment during the two World Wars. Encouraged by his tales, Farley joined up in 1939, becoming an infantry captain during the Sicilian and Italian campaigns. These army years are told in *The Regiment* together with *And No Birds Sang*. Like his books set in Canada, they have a ready compassion for those outside his immediate circle, indeed for his enemies. In one troubling passage he describes the agonies of a dying German, whom he stumbles on, who, with great parts of his viscera exposed, quietly asks for and receives "vasser." In passages such as this, Mowat goes beyond the sensational and the bathetic, which after all become so boring, to detail the responses of young men under such conditions, responding to their own exhaustion, fear, and uncertainty.

The War interrupted his education, but in 1946 he returned to the University of Saskatchewan to study ornithology. The same great-uncle who, himself an ornithologist, had fostered Farley's love of birds, introduced him to the arctic in 1935, when the boy was fourteen. How much we all owe that great-uncle. During 1947 and '48, Mowat travelled in the arctic, then completed his degree in Toronto in 1949. Since university days he has been a free-lance writer. He is married with two sons and lives in Burgeo, Newfoundland, although he also maintains a residence in Port Hope, Ontario.

His children's literature is probably first and best known. *Lost in the Barrens*, *Owls in the Family*, *The Black Joke* and *The Curse of the Viking Grave* are the titles usually classed as "for young readers," obviously because they tell the adventures of young children. But to this grouping, should be added at least, *The Dog That Wouldn't Be*, *The Boat Who Wouldn't Float* and *Never Cry Wolf*. The first two are humorous memories of family life from a child's perspective, and the now famous study of wolves is of an animal family which has its romances, its need for a baby-sitting uncle, its frustrations with the limitless, frolicking, undisciplined energy of the children, an unrelenting

pressure to feed and protect and train the young ones, all of this being enriched by the growing comradeship within the clan as the pups mature. These family stories describe a home where good humour and honour prevail, not petty squabbling or self-protective distance. The humour depends less on the bumbling of a parent than on the remarkable way in which animals pick up human devices and mannerisms.

These animal tales extend the tradition of British writers such as Kenneth Grahame, A.A. Milne, Lewis Carroll and C.S. Lewis, in all of which animals are presented as human in their personal and social eccentricities. Mowat's animals learn their ways when they are adopted by a human family: the capacity for grouchiness, laughter, wounded vanity, ingeniousness, embarrassment and other such frailties. So his work goes beyond the function of presenting to a child the reflection of himself, thereby providing a sense of self-understanding and of belonging to a larger and unified world. He encourages human and animal links, and can even be said to argue for man's responsibility to name and tend the beasts and the garden as well as love his neighbours. This is clearly the point in *A Whale for the Killing* and *Never Cry Wolf*. In so doing he also goes beyond the realistic animal portrayal of the nineteenth century animal naturalists, E.F.T. Seton and C.G.D. Roberts, and even Sheila Burnford's *The Incredible Journey*.

To identify a few of the Mowat books  
Continued on page 5

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Content		Presentation
FICTION	<p><b>Solo.</b> Jack Higgins. Don Mills: Wm. Collins, 1980; 212 pp. \$13.95. Reviewed by Chris Reid, B.A. (Oxon)</p> <p>This is a fast-moving, multi-located novel, depicting many of the finest qualities of storytelling. A story centres on a musician who embarks on a path of murder, and from this murder, and the subsequent accidental slaying of a young girl, the story divides into 2 parallel courses, following the progress of the musician and of his pursuer, the father of the slain girl. The author has managed to sustain an excitement throughout the book and bring it to a thrilling, if somewhat far-fetched conclusion in the final pages.</p>	<p>This book should appeal to all ages of adults. The author's style of writing and his plot development make this book an ideal choice for bed-time reading as it is possible to leave the story at many places without any fear of losing the thread of the narrative.</p>
	<p><b>The Bourne Identity.</b> Robert Ludlum. New York: Richard Marek Publishers, 1980; Canada: Academic Press. 523 pp. \$16.95. Reviewed by Deane E. Downey, Ph.D.</p> <p>This fast-paced story of adventure and international intrigue traces the hazardous journey of the protagonist along the path of self-discovery, a journey made necessary by a traumatic eradication of memory produced during a violent altercation at sea. The central conflict of the novel arises from the tension between the growing conviction in Jason Bourne's mind (he has discovered his apparent name by accident thanks to the help of a Zurich hotel clerk and an official at the Gemeinschaft Bank) that he is a ruthless assassin linked to such infamous terrorist organizations as the Japanese Red Army, the FLQ, and the West Geneva Baader-Meinhof gang, on the one hand, and on the other, his seemingly inexplicable but obviously intrinsic regard for justice, truth, and the value of human life. These latter qualities are not lost upon Marie St. Jacques, a brilliant Canadian economist whom Bourne takes hostage to escape his potential murderers in Zurich, but who later, against her better judgment, volunteers to help him. The unravelling of this conflict takes Bourne and Marie from crisis to crisis.</p>	<p>People reading this book will require a high tolerance level for vivid portrayals of brutality and violence. Man's treatment of his fellow human beings here does not make for a very pretty picture. There are few, if any "good guys;" cold-blooded killing is the order of the day on both sides of the "law." Possibly a mitigating influence to such unpleasantness is the selfless assistance provided to Bourne by Dr. Geoffrey Washburn, who nurses the hero back to some semblance of his former self after he is fished, half-dead, from the Mediterranean, and Dr. Marie St. Jacques, whose unshakable conviction about Bourne's essential "innocence" of criminal proclivities sustains him through the worst moments of his self-doubt. Washburn sets in motion the process of psychological healing necessary to Bourne's eventual determination to discover who he really is. St. Jacques makes a similar contribution to his emotional recovery.</p>
FICTION	<p><b>Princess Daisy.</b> Judith Krantz. New York, N.Y.; Crown Publishers, Inc., 1980; Canada: General Publishing. 464 pp. \$15.95. Reviewed by Elsie B. Holmes, Ph.D.</p> <p>From riches to rags to riches might describe the bare bones of the plot of <i>Princess Daisy</i>. The daughter of a Russian prince and an American film star, Marguerite Alexandrovna Valensky (or Daisy as she is called from infancy), is a very beautiful young woman who has endured an unconventional childhood and turbulent adolescence, emerging (not surprisingly) as a determined, insecure and lonely individual. Steeling herself against love and even affection, she plunges into her career with an advertising agency, working week-ends and evenings as an artist, largely to support a retarded sister whose existence is known to only two or three people. The novel ends happily, with the heroine's inner and outer conflicts resolved.</p>	<p><i>Princess Daisy</i> is, in several senses, a "romantic" novel: it has love interest, a happy ending and unrealistic elements. Yet the author follows the naturalistic practice of describing in intricate detail all sexual encounters (and there are many), including incidents of rape, incest and lesbianism. The explicit accounts are not only distasteful but poorly written and merely imposed upon the text, giving the reader the impression that Krantz wishes merely to titillate the reader (and of course sell books). Many readers will find the book offensive not only because of these scenes but because of vulgar language throughout.</p>
	<p><b>Random Winds.</b> Belva Plain. New York; Delacorte Press, 1980; Canada: Doubleday; 496 pp. \$14.95. Reviewed by Steven Paschold, M.A.</p> <p>The "random winds" of time and circumstances constantly frustrate the loves and aspirations of a family living in America and England during the first half of this century. A doctor, and later a renowned neurosurgeon, Martin Farrell, is in love with Mary Fern, but, to further his career, instead marries her hunch-backed sister, Jessie. The couple have a daughter, Claire. Because of Martin's inability to forget Mary Fern, his marriage ends in divorce, and his second wife drowns herself. Meanwhile, Claire has grown up, intending to pursue her father's career in neurosurgery, but ultimately decides to give it up to marry her journalist lover, who happens to be Mary Fern's stepson. Although Martin never does marry his old flame, the novel closes with the two sisters resolving their life-long feud.</p>	<p>Although the people in this novel generally seek to be happy and live morally upright lives, they are not directly influenced by the Christian faith. Martin does carry through life, the memory of his Calvinist father's values and can quote Bible verses apparently gleaned from sessions around the family altar. The characters, however, simply have no trust in God to see them through the vicissitudes of joy and sorrow. It is worth noting that the book has relatively little coarse language and no explicit sexual scenes.</p>
FICTION	<p><b>Joshua Then and Now.</b> Mordecai Richler. Toronto: McClelland and Stewart Ltd., 1980; pp. 435. \$16.95. Reviewed by Deane E. Downey, Ph.D.</p> <p>Richler's most recent novel has as its protagonist, a middle-aged individual, Joshua Schapiro, who reflects on his career as a journalist, television celebrity, husband, and father. Joshua's Jewish heritage is both a source of frustration and pride as he attempts to find his place in the tension-ridden society of Montreal. Cast in the form of intricately arranged flashbacks, the novel rapidly transports the reader, via Joshua's reflections, from Montreal to London, Paris, Hollywood, and the Spanish island of Ibiza. Geographical scope is intertwined with a time frame that focuses largely on the period of the nineteen sixties and nineteen seventies. This gives Richler the opportunity to incorporate much social and political background into the novel, often in the form of humorous vignettes, personality sketches, or even macabre detail.</p>	<p>This novel will not shock any reader familiar with the more popular novels of the last decade. Accounts of marital instability and bizarre sexual behaviour are liberally incorporated into this novel to gratify the jaded palates of modern readers, but the profuse amount of crude language and profanity spewed out of the mouths of almost all the characters becomes fatiguing after a while, greatly detracting from the otherwise witty and subtle dialogue that characterizes Richler at his best. Possibly even more distressing is the author's apparent distrust of theological systems of any kind; one of his minor characters is described as having escaped "crippling Jewish, Calvinist, or Catholic lies. Self-serving lies."</p>
	<p><b>Men in Love.</b> Nancy Friday. New York: Delacorte Press, 1980; Canada: Doubleday; pp. 527. \$16.95. Reviewed by John A. Anonby, Ph.D.</p> <p>The subtitle of this book gives the reader a focus and a central thesis: "Men's Sexual Fantasies: The Triumph of Love Over Rage." Intended as a sequel to Friday's well known books on women's fantasies (<i>My Secret Garden</i> and <i>Forbidden Flowers</i>), <i>Men in Love</i> is a virtual compendium of uninhibited accounts of sexual fantasies of a host of pseudonymous males. These fantasies are frequently supplemented by brief autobiographical sketches of sexual experiences. All of this "raw" material is masterfully organized by Friday into chapters categorized according to specific kinds of sexual fantasy or experience.</p>	<p>While this book may be highly repellent or fascinating (depending on the predilection of the reader), it offers ample evidence that "the thoughts of (man's) heart is only evil continually" (Gen. 6:5). Stripped of all inhibitions, each "true confession" offers a vivid account of every nuance of sexual fantasy (a modern euphemism for lust?); everything in the closet of the mind is clearly visible: the bizarre, the grotesque, the perverse. All ye mortals, behold the cesspools of your reeking hearts! Even more depressing than the diversified accounts of sexual fantasies are the sordid sexual encounters actually experienced by many of the contributors to this volume. The possibility of emancipation from the chains of lust to the freedom and purity available in Christ is not even considered in the book; the brightest ray of hope seen by the author is that men's complex rage against women is generally eclipsed by men's love for women.</p>
NON-FICTION	<p><b>Confessions.</b> Barbara Amiel. Toronto: Macmillan of Canada, 1980; pp. 241. \$15.95. Reviewed by Elsie B. Holmes, Ph.D.</p> <p>Known to Canadians primarily through her regular articles in <i>Maclean's</i>, Barbara Amiel has aroused readers to anger and outrage by her frequent attacks on various Canadian institutions, government departments and even individuals in leadership positions. <i>Confessions</i> is part autobiography and part political philosophy, written as an explanation of her conservative political views and a warning that Canada is becoming dangerously socialist. As a young person in England, Amiel (who is Jewish), was an ardent socialist, but after several visits to communist countries, and a later move to Canada, she moved to a right wing position that has caused some media colleagues to call her "Fascist Bitch." This book was written after the author was questioned by the Ontario Human Rights Commission about the content and slant of some of her articles. The irony and incongruity of this Commission trying to limit her freedom of speech caused her to share her concern for, what to her, is an alarming loss of individual liberty in Canada.</p>	<p>The book's title obviously refers to both personal and political "confessions" — ranging from a rather detailed account of her abortion to her extensive correspondence with the Manitoba Human Rights Commission over her use of the word "Huns" in referring to Germans at the time of World War II. Primarily political, however, <i>Confessions</i> is an exposé of institutions like the CBC and the Human Rights Commission which, she claims, make decisions on political rather than on ethical grounds, and a denunciation of socialism in all its manifestations. While the book is interesting and provocative, the reader must realize that Amiel virtually ignores opposing points of view.</p>
	<p><b>The Real War.</b> Richard Nixon. Warner Books, 1980; Canada: Random House. 314 pp. \$15.95. Reviewed by Steven Paschold, M.A.</p> <p>In the "real war" now going on in the world, the fear, tyranny, and enslavement of the Soviet Union is pitted against the peace, security, and liberty of the West, or, more particularly, of the United States. But the efforts of the sides are mismatched; the West stands in imminent danger of falling victim to the totalitarian policies and tactics of Moscow. Mr. Nixon calls his latest book a "<i>cri de coeur</i>" to people, to leaders, to act offensively in military, economic, and political spheres to preserve liberty (not necessarily equated with democracy) in the West. As he states from time to time throughout the book, manpower and natural resources are insufficient; the West needs the willpower to survive.</p>	<p>More and more these days, Christians are being exhorted to concern themselves with world events. We are told to watch as well as pray. Whatever we might think of Mr. Nixon's thesis, the book provides a good discussion of the political and economic history of large areas of the world, and an analysis of current conditions, particularly in "trouble" spots. Mr. Nixon speaks of the need for the West to transmit truth throughout the world. Given the author's well-known Quaker background, it is perhaps surprising to find only passing reference to the role of religion as an agent in transmitting such truth.</p>
NON-FICTION	<p><b>Thy Neighbor's Wife.</b> Gay Talese. Toronto: Doubleday &amp; Co., Inc., 1980; 568 pp. \$18.95. Reviewed by Deane E. Downey, Ph.D.</p> <p>The product of eight years of intensive "research" by the author, this extensive examination of the revolution in North American sexual mores during the past two or three decades, documents the lives and 'loves' of numerous central catalysts to this moral upheaval. It contains, for example, an encyclopedia account of everything you might ever have wanted to know about Hugh Hefner, kingpin of the <i>Playboy</i> empire — but were too embarrassed — or offended — to ask. The author includes a rather illuminating but disturbing historical outline of how the issue of censorship of pornography has fared in the courts of the USA. He also helps to establish a perspective on more recent developments — or regressions, depending upon your point of view — in the public's attitude towards sexual permissiveness by describing free-love cults and communities as far back as the nineteenth century.</p>	<p>In his documentation of the overwhelming increase of human debauchery, Talese seems, on the surface at least, to be striving for journalistic objectivity, but it is hard to resist the conclusion that the tone of tolerance in such accounts implies approbation. The fact the Talese temporarily joined one of the most blatant of these free-love communities — Sandstone, in California — tends to confirm that impression. For most of the people whose lives are recounted in this book, indulgence in sensual experimentation outside the context of marital commitment becomes not only obsessive but, in many cases, destructive. Exploiters of such human compulsions such as Hugh Hefner laugh all the way to the bank.</p>
	<p><b>The Third Wave.</b> Alvin Toffler. New York: William Morrow and Company; 1980; Canada: Gage Publishing. 450 pp. \$17.95. Reviewed by Chris Reid, B.A. (Oxon)</p> <p>Alan Toffler's book, <i>The Third Wave</i> is an attempt to take a serious look at our civilization in the light of the many influential factors of the nineteen eighties. He deals with a vast and truly comprehensive range of topics and he includes us all, whether we be the humble individual or the grandiose multi-national corporation.</p>	<p>The layout of this book is clear, concise and developmental. It follows a progression from what the author calls 'The Collision of Waves' to 'The Second Wave' and 'The Third Wave' and his prognosis for the future, dealt with in his conclusion, might give the Christian reader much food for thought.</p> <p>All the reviewers are members of the English department at Trinity Western College, Langley, B.C.</p>



## Assessment

Jack Higgins has certainly maintained the standard of writing that made his name a household word with his novel, *The Eagle Has Landed*. Although he deals with a somewhat macabre topic, murder, Higgins presents his material in such a way as to avoid slick sensationalism of an offensive nature in his writing and, apart from the ending, this has to be considered as a worthwhile reading experience.

The unravelling of the complicated but engrossing plot of this novel makes for very absorbing reading. There is a good balance between frantic action and captivating interior monologue. Periodically the writer diverts attention from Bourne's escapades to fill in necessary background information about which the protagonist knows nothing, but such temporary departures from Bourne's perspectives seem necessary and appropriate. Ludlum displays consummate skill in drawing the reader into an identification with Bourne's desperate search for who he had been, the crucial component in helping him to determine who he was. I found the ending mildly unsatisfactory — but this was undoubtedly due to my uncritical desire to see all the pieces of this absorbing puzzle in their places. That would have been artistically neat, perhaps, but experientially false.

While the plot keeps the reader generally interested in the story, the novel is clumsily structured, with awkward time-shifts and unnecessarily detailed flashbacks. Krantz is a mediocre writer whose descriptions and dialogue occasionally make one cringe, and whose characters are not memorable. Only Theseus, Daisy's mongrel, is consistently appealing. There is in *Princess Daisy*, little thematic interest, no aesthetic appeal, and only a curious series of events to capture the reader. And this reader was not captured. The novel is not worth its cost or the time it takes to read.

Despite its soap-opera conventions and some awkward dialogue, the novel has a number of sensitively written passages, and the author effectively handles the hospital scenes. A problem with time exists, in that the lives of the characters are increasingly disassociated with events and dates in the real world. In toto, the novel presents a not unbelievable narration of the mountain and valley experiences which characterize life. Except possibly in the case of Claire, however, we still do not fully understand, and therefore sympathize with what is going on inside each character.

In spite of its clever unmasking of hypocrisy at various levels of Canadian society, this novel seems profoundly deficient when compared to another novel which it superficially resembles, also set in Montreal: *The Watch That Ends the Night*. MacLennan's characters captivate and haunt us; Richler's merely divert us. Both novels explore specific periods of twentieth-century Canadian society in an international context, but the former work has an existential resonance that makes Richler's novel appear ephemeral. Another illuminating contrast can be drawn between Richler and the American Jewish novelist, Potok, whose treatment of contemporary Jewish tensions is characterized by far greater depth and sympathy than are evident in *Joshua Then and Now*. Cynicism and crudeness have their limitations.

*Men in Love* is nevertheless not a book that can be easily ignored. The fact that it is a best seller is in itself an indication of the appeal of all things sexual in our culture. This volume has something to convey — sordid as it is — to the psychologist, sociologist, anthropologist, and even to the theologian. The author's perspectives, which are sectionally interspersed throughout the volume, are kept to a minimum; this is a limitation in terms of her scope for analysis but it is consistent with her stance of neutrality and her distrust of labels. In any case, the personal accounts stand on their own merits (demerits?) and are guaranteed to remove complacency from the most impervious saint.

As a writer, Amiel excels. *Confessions* is clear, witty, provocative and, from the standpoint of narrative technique, a pleasure to read. Her expose is also worth reading, for some of her warnings are, I fear, justified, and some of her examples, (media manipulation of news, for instance — see the chapter "Glazed China"), are very convincing. Yet in her criticism of government, Amiel ignores the positive results for many people of much human rights legislation (equal pay for equal work, for example), perhaps because she is a brilliant, independent and successful woman, has not encountered the obstacles and/or discrimination others (women — Jews — racial minorities) have had to face. I recommend the book — but it should be read thoughtfully and cautiously.

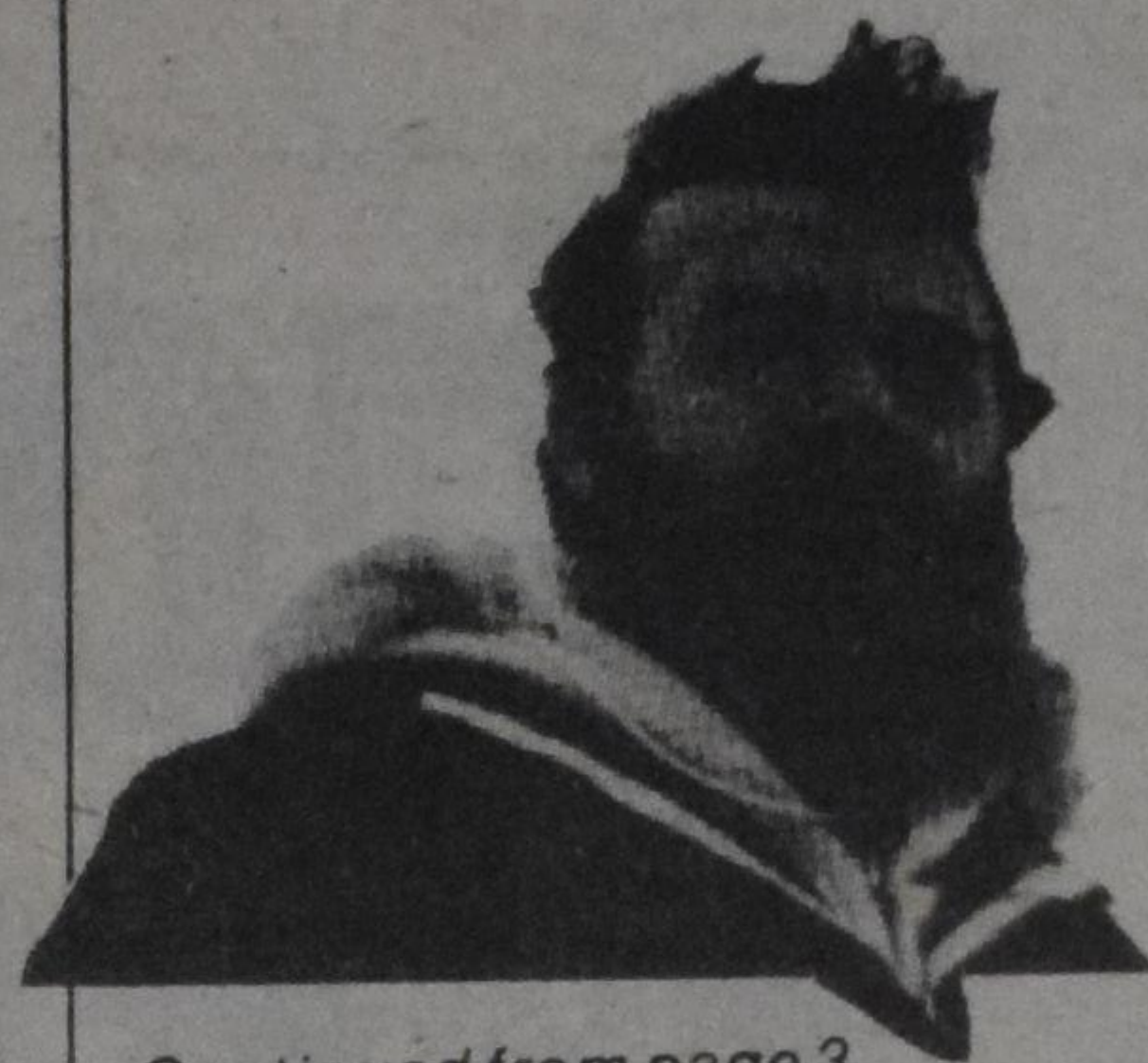
Despite its straightforward and at times almost casual style, the book will be heavy reading for the person not familiar with the current political scene. The author customarily condenses many facts and figures within his format, and perhaps does not quote often enough from other sources. Some readers will undoubtedly question the extreme position of Mr. Nixon's thesis, but many will probably not feel qualified to gainsay his scholarship. The book's value, particularly for Christians, lies in encouraging a greater appreciation for freedom, if not the desire to act decisively to preserve Western values.

The greatest artistic weakness of this book is its lack of apparent structure. All too often the exhaustive and at times extraneous accounts of the detailed lives and backgrounds of the main figures in this moral revolution did just that — exhaust. Clearly a great deal of effort went into the descriptive content of the work, but virtually none into any kind of evaluation. The moral relativism — or outright abandonment of any identifiable morality at all — made the book for me, more tragic than censurable.

The author has well-prepared his subject and the 450 pages are well packed with very readable material of an intellectually stimulating nature while totally lacking pedagogic perambulation. He has succeeded well in his quest to write another informative book that will cause us all to re-examine ourselves in the light of our environment.

Bestsellers according to the December issue of *Maclean's*.

## Farley Mowat



Continued from page 3

as suitable for children is to risk establishing a barrier between the children and his other works. It is the bad habit of some librarians and children's reviewers to label books according to the age of the children presumed likely to read them. Although this device may have rough usefulness for the weakest kind of literature, it contradicts what we know of the reading habits of children and adults. Most classic children's literature was written for the first gained popularity among adults. This is true even of television and comic strip material. Artificial classifications seldom help and often keep good books out of the reach of children who can best enjoy them. For instance, many a nine-year-old has read the *Narnia Tales* or *Lord of the Rings*: both of these works continue to stimulate the most sophisticated adult readers.

I bring home all of Mowat's books for my own boys, aged 10, 12 and 14, because I want them to move from tales of childhood adventure into descriptions of the areas of Canada in which we will probably never live. Otherwise their information would have to depend on occasional family vacation travels. What better introduction could there be to the purpose of historical and scientific research? These boys know more about wolves, whales and Canada's north than the most diligent school teacher could provide them with, and have adopted a stance towards this kind of material which will give them access to much more like it. They will, I hope, adopt Mowat's sense for the significant rather than the pedantic use of fact.

The Top of the World Trilogy consists of *Ordeal by Ice*, *The Polar Passion: The Quest for the North Pole* and *Tundra: Selections from the Great Accounts of Arctic Land Voyages*. These records of early arctic exploration, together with *Coppermine Journey: The Journal of Samuel Hearne and Westviking: The Ancient Norse in Greenland and North America*, consist largely of diaries, journals and other records. They are balanced by assessments of recent history in the Canadian north, *People of the Deer*, *The Desperate People*, *Canada North Now: The Great Betrayal*. This material is a valuable antidote against the newspaper reports issuing from southern economic and political interests. It enables a vicarious experience of the climate and culture of the North, without the jargon and statistics which clutter most of our sources of information about that land. Instead it introduces us to native families and individuals in their daily dealings with hunger, betrayal, the weather, disease — their resourcefulness and the quiet courage with which they watch their kin die and their culture move into extinction, the destiny of many of the tribes and people of the north already. In presenting these troubles, Mowat does not thrive on rage or the lurid, but uses his own effective tools to ward off some of the tragedy, even finding cause for humour and rejoicing in the darkness.

Ironically, the same Americans who have developed northern resources for sale to non-Canadians, have profited from the publication of Mowat's books. Most of his work is marketed by the firm of Little, Brown in Boston, although McClelland and Stewart in Toronto now have rights to many of the titles. Canada has noticed him with the Stephen Leacock Award for humour and the Governor General's Award for Literature. The Book of the Year for Children Award and the Hans Christian Andersen International Award have been given to him, along with the Anisfield-Wolfe Award and the President's Medal. Read him.

## Books by Farley Mowat

*People of the Deer* (1952, rev. 1975)  
*The Regiment* (1955, new ed. 1973)  
*Lost in the Barrens* (1956)  
*The Dog Who Wouldn't Be* (1957)  
*Coppermine Journey: The Journal of Samuel Hearne* (1958)  
*Grey Seas Under* (1959)  
*The Desperate People* (1959, rev. 1975)  
*\*Ordeal by Ice* (1960, rev. 1973)  
*Owls in the Family* (1961)  
*The Serpent's Coil* (1961)  
*The Black Joke* (1962)  
*Never Cry Wolf* (1963, new ed. 1973)  
*Westviking: The Ancient Norse in Greenland and North America* (1965)  
*The Curse of the Viking Grave* (1966)  
*\*The Polar Passion: The Quest for the North Pole* (1967, rev. 1973)  
*Canada North* (1967 illus. ed.; rev. paper ed. as *Canada North Now: The Great Betrayal*, 1976)  
*The Rock Within the Sea: A Heritage Lost* (with John de Visser, 1968, reiss. 1976)  
*The Boat Who Wouldn't Float* (1969, illus. ed. 1974)  
*Sibir: My Discovery of Siberia* (1970, new ed. 1974)  
*A Whale for the Killing* (1972)  
*Wake of the Great Sealers* (with prints and drawings by David Blackwood, 1973)  
*\*Tundra: Selections from the Great Accounts of Arctic Land Voyages* (1973)  
*The Snow Walker* (1975)  
*And No Birds Sang* (1979)

\*These titles belong to The Top of the World Trilogy



# My friends in fiction

by Jean Little

For many a long year, Canadian teenagers wanting to read books about young people living in Canada would have had difficulty locating more than a handful of books. Even now, the best-known writers of books for adolescents are American or English. Yet now, if we take time to look, we will find some fine novels about Canadians from twelve to twenty. Taking time to seek such books out and to read them is important. Good books with a Canadian setting help readers to feel at home in their own backgrounds.

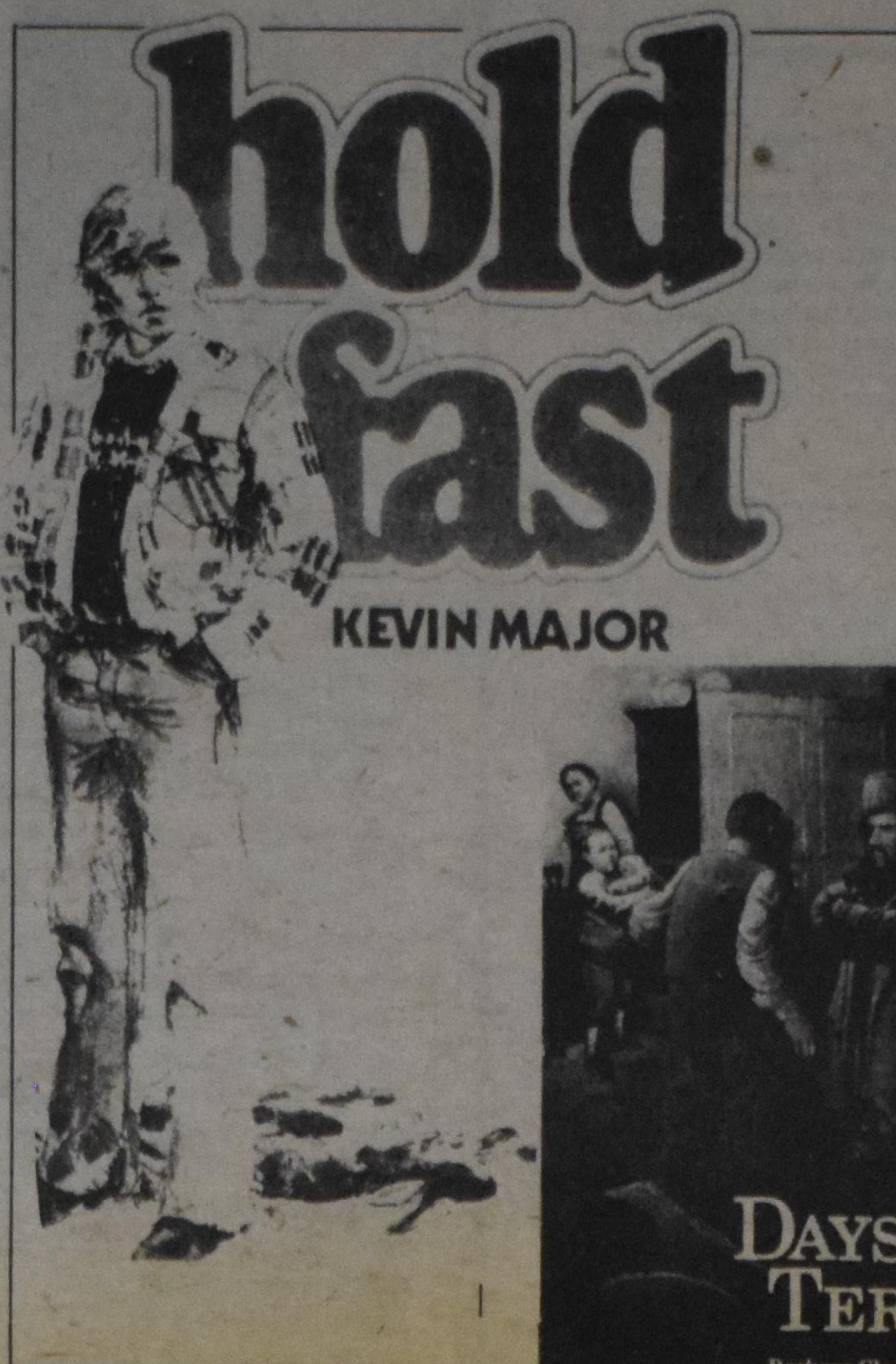
When I make speeches to children about my writing, I often tell them that, when I was a child, myself, I believed all writers were dead, or living in England. Although this is said in jest, it tells the truth. I still feel that a book set in Vermont or Yorkshire has a reality to it, a validity, lacking in stories which take place in Ontario or Alberta. (Prince Edward Island is the sole exception to this since it became authentic to me as I read and reread all of L.M. Montgomery's books).

The nationality of an author does not tell us anything about the quality of her or his writing but, if the writing is, in fact, good work, a novel by a Canadian should merit our special interest.

I agreed to write this article after listening to Doris Heffron and Kevin Major speak of the difficulties they face in trying to reach the audience for whom they write. When *Anne of Green Gables* was published, it was presented as a story for everyone from nine to ninety. Although it was about a girl-child growing up, it was neither written nor published with only youngsters in mind. Today, however, there are not only children's book departments in most publishing houses, there are publishing houses which bring out nothing but books for children. Teenagers are sometimes lost sight of in this departmentalizing of books.

Most young people, once they are sixteen or seventeen, deliberately choose not to read books carrying the designation Young Adult. Yet those years

*Miss Jean Little is a freelance author and a speaker on writing. She is author of ten children's books.*



between twelve and wherever the upper limit falls, are lonely ones, filled with insecurity, questions, weighing of values, the finding of individuality. You need friends then, friends to challenge you, friends to reassure you, friends in whose company you can grow. I would like to examine the work of several Canadian writers in this light. Can the young people in these books give our children companionship or joy or insight? The books themselves are very different but each has promise, at least, and most have much more.

Interestingly, five of the seven authors I have chosen to introduce have written historical fiction. Tad Evans, the hero of *The Quest of the Golden Gannet* (Breakwater Books Limited) by Dorothy P. Barnhouse, is an engaging thirteen year-old in the early 18th century. Although there is a glossary of such

unfamiliar terms as "luff up" plus a Prologue outlining some of the history behind the story, the reader is swept along by the excitement of Tad's adventures and cannot take time to go back to check on the meaning of some nautical phrase. At no time does the book sink under the weight of research although the story is convincing in detail as well as in overall design.

Tad seems both older and younger than today's thirteen-year-olds. He himself feels that he is cowardly but few readers will agree with him. After all, he spends most of the book crossing the Atlantic in a ketch under orders from a villainous mate.

Angel, a girl of about his own age, the adopted daughter of the Captain, is almost too colourful, although she definitely adds spice to the tale. Angel

tells lies, but not often and never from a base motive. Both children grow up quite a bit during the voyage. Still, in spite of the responsibilities they must assume, their courage and their learning of skills, they stay children rather than battling their way through adolescence.

In a sense, this book should not have found its way into this article since, even at the end of the story, Tad has not yet set foot on Canada's shores.

Yet, there Newfoundland waits from the very beginning of the book, when Tad is studying a map of the new world across the ocean through Angel's chatter of her home at Come Ashore, to Tad's reunion with his father, within sight of St. Pierre. The whole book is a story of discovery and Tad and Angel are good friends to find when a child wants to go exploring.

Dorothy Barnhouse writes beautiful prose, racing along one minute, pausing for a poignant moment as an old sailor is buried at sea. I personally feel, that, the cover picture is too static and pale for such an active and moving story. Perhaps the title is too obscure to attract modern children, although it does have meaning once you read the book. But do read it and give it to children you know. It's well worth it.

Barbara Smucker's two books, *Underground to Canada* (Puffin) and *Days of Terror* (Clarke-Irwin) are also historical fiction. In both of these stories, as in *The Quest of the Golden Gannet*, the main characters only reach Canada at the end of the story. Yet Canada is definitely a land of promise both for the runaway slaves from the southern States and for the Mennonites in Russia. Ms. Smucker has made the plight of both these groups of people terribly vivid through the sufferings of her characters. Jullily escapes to the haven of Canada only to learn that even this land of refuge is not perfect. There is a school in St. Catherine's for "coloured children" but it is separate from the school for white boys and girls and it is inferior in size and supplies as well. Nevertheless the story ends on a note of courage and joy and great hope. Jullily leads the reader to an understanding of what freedom means and of the price some have paid for it.

Peter Neufeld, the hero of *Days of Terror*, starts out in an oasis of plenty in

## Joshua — Cable — O.T.

by Christine Farenhorst Praamsma

There is a child somewhere in North America who has never heard of Narnia, and consequently never rummages with insatiable curiosity through old closets. There is a child who has never climbed a low-branched maple, flying with reckless abandon to Tinker Bell and Peter Pan. There is a child who thinks Hobbits are merely good manners. There is a child who thinks David is surely no match for the Incredible Hulk. There is a child who thinks the Nutcracker Suite is a new sort of chocolate bar. That child is undernourished and dying.

On the whole, our children are well-fed physically. Potatoes, vegetables and meat constitute a staple diet for

*Mrs. Farenhorst is a poet living in Owen Sound, Ontario.*

most of us. The groundworks for a sound mind in a sound body are there. The hands lie open; who will hold them? The minds are empty; who will train them? The voices are still; who will sing with them? The legs immobile; who will run with them?

It is an awesome thing to stand by a new-born baby, wet from birth, and contemplate the perfection created there. God has placed us in a most responsible situation. The lullabies, prayers and milk, from day one on, all will have something to do with the way this small miracle develops. Mother Goose will not always inspire an Einstein, but a closeness, a bonding, is created between parents and children who begin to read together. Vocabulary strengthens with repetitious reading, and wee ones delight in pointing at pictures and in attempting big sounds. The physical lap and arm contact is also irreplaceable in growth of the child's security.

And as he grows, so does the child's span of imagination. Nurtured with games, songs and stories, a child can be amazingly individual in his thoughts. But Mother Goose, dominoes, ping-pong, and Tchaikovsky, are often rudely refused an audience because of T.V. Granted we have many worthwhile programs, mothers do not always have Solomon's discernment. The five-to-seven rush hour traffic of milk, infants and walls, does not always resemble Strauss' "Wine, Women and Song."

On the contrary, to turn the dial and let children absorb "The Price is Right" and "Hogan's Heroes" is often a relief that even Bayer's can't give you. And if you work all day, justifiably or not, don't you have an excuse? But is it right to use TV on children as a control, a babysitter? Your children lap up an eyeful. Answer a few questions, go along with some gimmick, and a world

of cars and money will fall into your lap. World War II was a real laugh, and even a four-year-old can tell you that you can have a fuller figure with a Playtex bra.

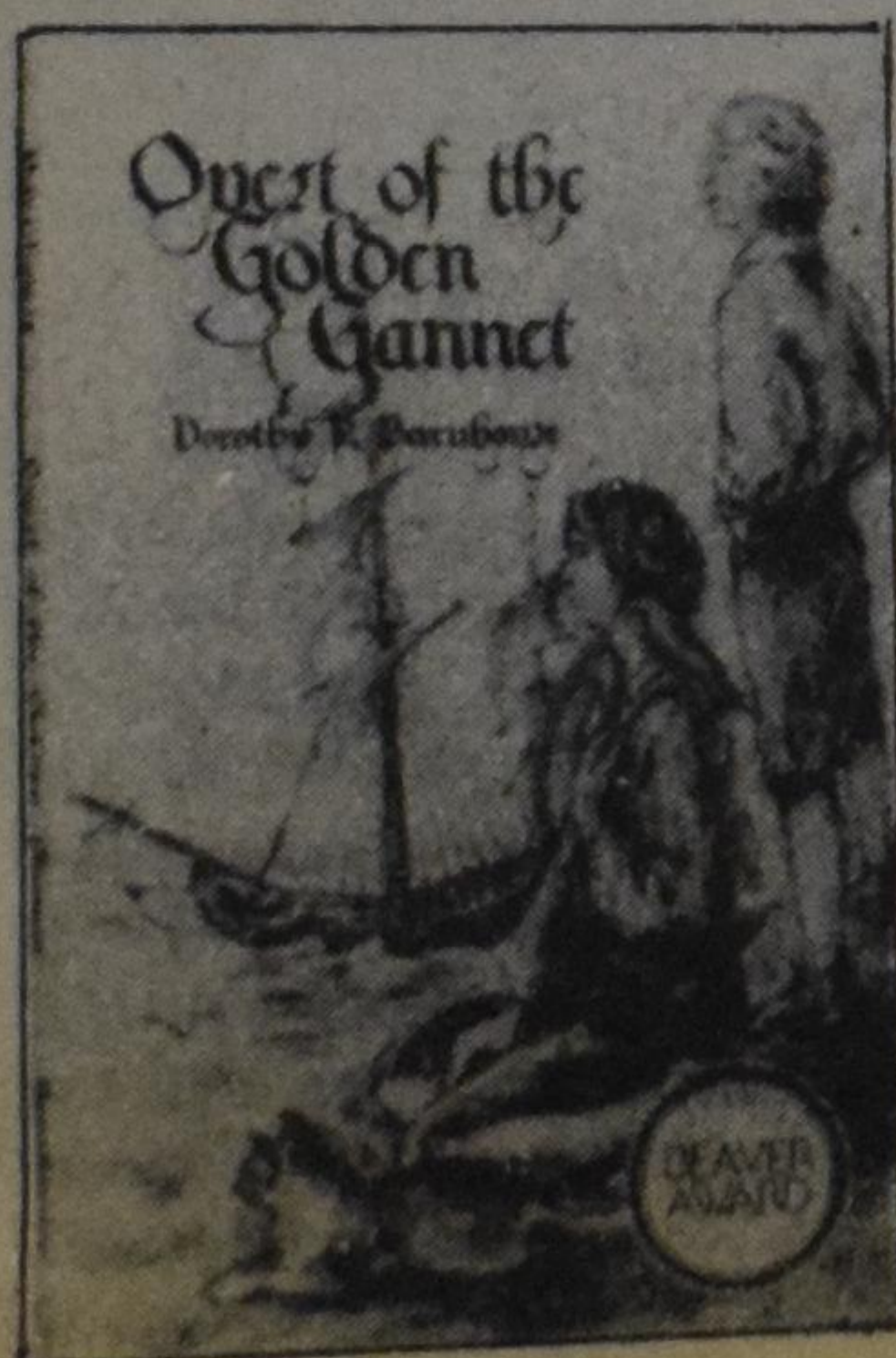
What sense of values do we want our children to have? What goals do we want them to strive for and attain? Will books automatically guarantee their mental and consequently their physical growth? By no means. But they are a stepping-stone of endless dialogue between parent and child. A lively Bible discussion involving the whole family at supper time can cause parents, as well as children, to grow tremendously spiritually. A half hour spent together reading *The Yearling* or *The Wind in the Willows*, and the list is endless, before they sleep, gives security, rapport, laughter, and a peace of contact.

Our children — will they define Jesus as the million-dollar-man? How will they know the difference through books? For that matter, do we know the difference because of our reading?



a desert of want. First you share with him in the comfort and security of the Mennonite community. Then, as Peter's own world widens, you are faced with the desperate conditions in which serfs lived, just beyond the rich farmland of the Neufelds. Ms. Smucker makes the food at the beginning of the book absolutely mouth-watering. Then, after bitter fighting throughout Russia, the Neufelds and their neighbours, all used to prosperity, are driven out to face starvation.

This author is fond of her main characters and, much as she has to show their suffering, she cannot bring herself to let any of the important people be killed or die of starvation. Readers will feel hurt and hunger, fear and desperation in company with Julily and Peter, but the books will leave them



ready to begin anew, eager for life in a fresh setting, Canada. Both of these books should be read with interest by any perceptive child from grade five on up into high school. Peter and Julily and their families and friends are upheld and comforted by their Christian faith throughout both books.

Bill Freeman's two books, *Shantymen of Cache Lake* and *The Last Voyage of the Scotian* (James Lorimer) have as their main characters, Meg and John Bains, two teenagers from Ottawa, who have to make their way in the world early, due to the death of their father. These young people are spirited and brave and yet still convincingly young. Both books have as their theme the need for people to stick together in the battles against injustice. Both show the power of a united front and yet do not set aside too easily the power of vested interest. *The Last Voyage of the Scotian*, which I have just read, gives a vivid picture of life aboard a wind-jammer sailing from Quebec to Jamaica to Liverpool and back to Canada again. Also the conditions under which many immigrants had to come to our country are made real, both the horror, and the sense of adventure and comradeship.

Although the personalities of the hero and heroine are not explored in depth, their lives make exciting and worthwhile reading for young teenagers.

The next two novels, *Crusty Crossed* (Macmillan) by Doris Heffron and *What's the Matter, Girl?* (Harper & Row) by Elizabeth Brochmann are set during the Second World War. Crusty Kane is a war evacuee who comes to Canada with her two sisters. This is a moving and entertaining book but I feel children would find it confusing in spots and less than satisfying. The story of Crusty's canary Vivaldi, whom she smuggles aboard ship and who dies in mid-ocean, is amusing and touching. The parents of the girls seem less real than the canary, however, and the father's involvement with a Jewish refugee seems out-of-place since it all happens so far away from the heart of the book. Crusty also seems more mature than she would have been at that age in that time, although she has faced a good deal of loss by the time she is twelve. She is unusually tall so that more grown-up behaviour might well have been expected of her. The fact that the book ends with the girls returning to England somehow diminishes it, making their journey of less significance. Nevertheless, Doris Heffron writes well and it will be interesting to read her future books.

Elizabeth Brochmann has written a deeply troubling and yet irritating book in *What's the Matter, Girl*. My eighteen-year-old niece read it, and said it was terrific. It shows a girl, waiting for her young uncle, whom she has adored for years, to return from war. She sits on the step and waits, making endless potato dolls which are supposed to represent him at various points in his life. This was one of the irritating things. No matter how hard I tried, I could not imagine how she stuck the collie dog's fur onto the heads of these dolls to make them look more like Uncle Arion.

Anna, while waiting and dreaming, refuses to listen to rumours and muttered warnings that all is not well with this uncle of hers. It is hard to credit that she would not want to be told about him, caring for him so much. Young people are almost universally curious, eavesdroppers, seekers after truth. It is possible that Anna is trying hard to preserve her fantasies about Uncle Arion and sense that, if she listens to what her relatives have to tell her, her fantasies will be at an end.

Another problem in the book is the huge cast of relatives. Yet each is vividly drawn. When the young man returns, he is mute and shows no recognition of anyone. Anna runs away from the stranger he has become. She has the clue to what has happened, for he tried

to tell her, in letters, of the horrors of war, of atrocities he had been party to, of how brutalized fear and rage had made him. Anna has completely condemned his cruelty and has asked him not to tell her any more, but she, who sat in judgment, proves as cruel as he when she cannot even meet him. Her brother attempts to reconcile them somehow but, at the end of the book, her horror still holds her prisoner.

This is a searching, hurtful book. I felt that this author had tremendous talent, but, had gone about the story wrongly, somehow. Teenagers will be heartsore as Anna herself is but, I do not think they will find Anna to be a friend. The story haunts the reader. It tries to deal with the complexity of being human as none of the other books do. In my opinion, it does not wholly succeed.

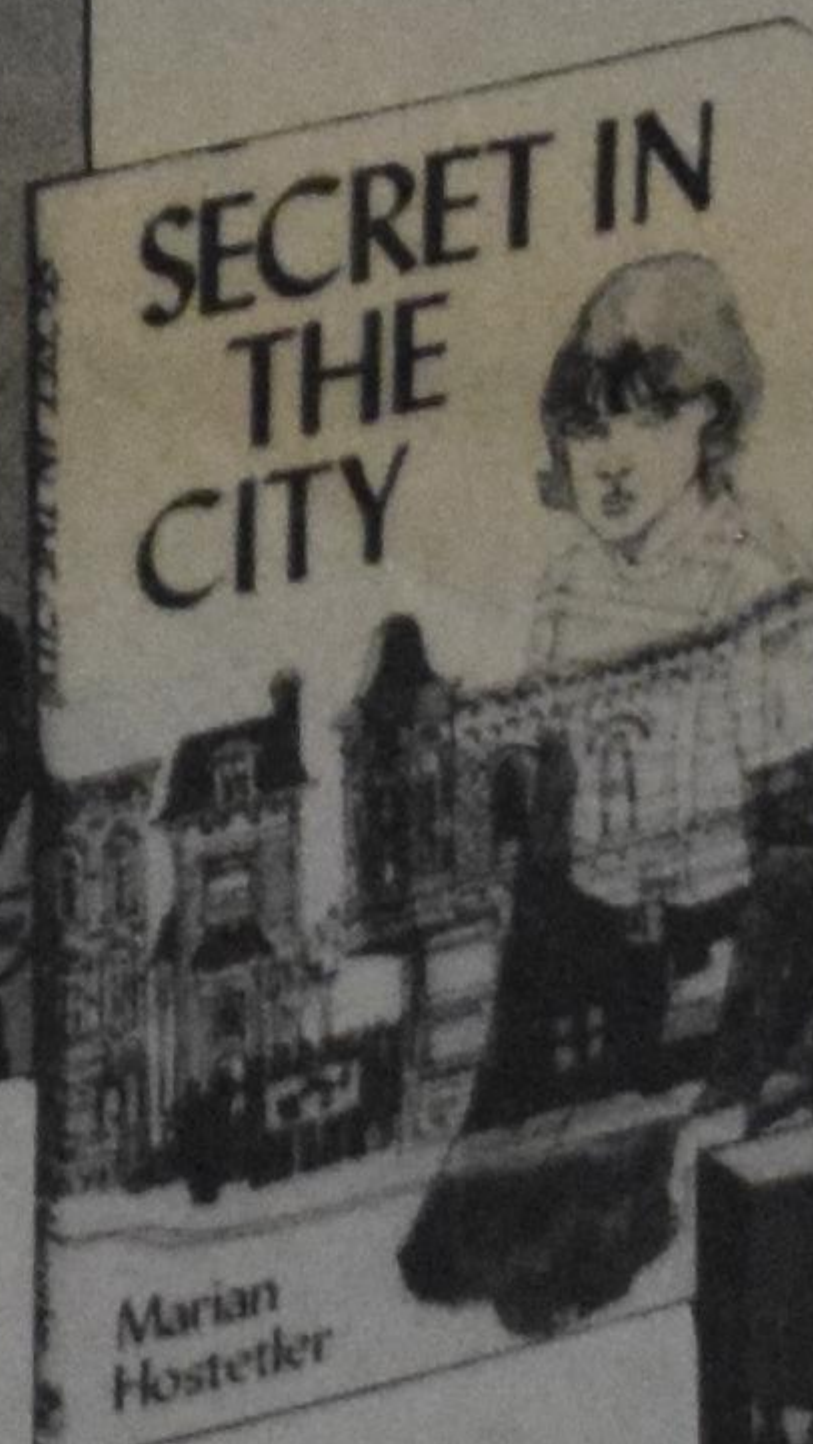
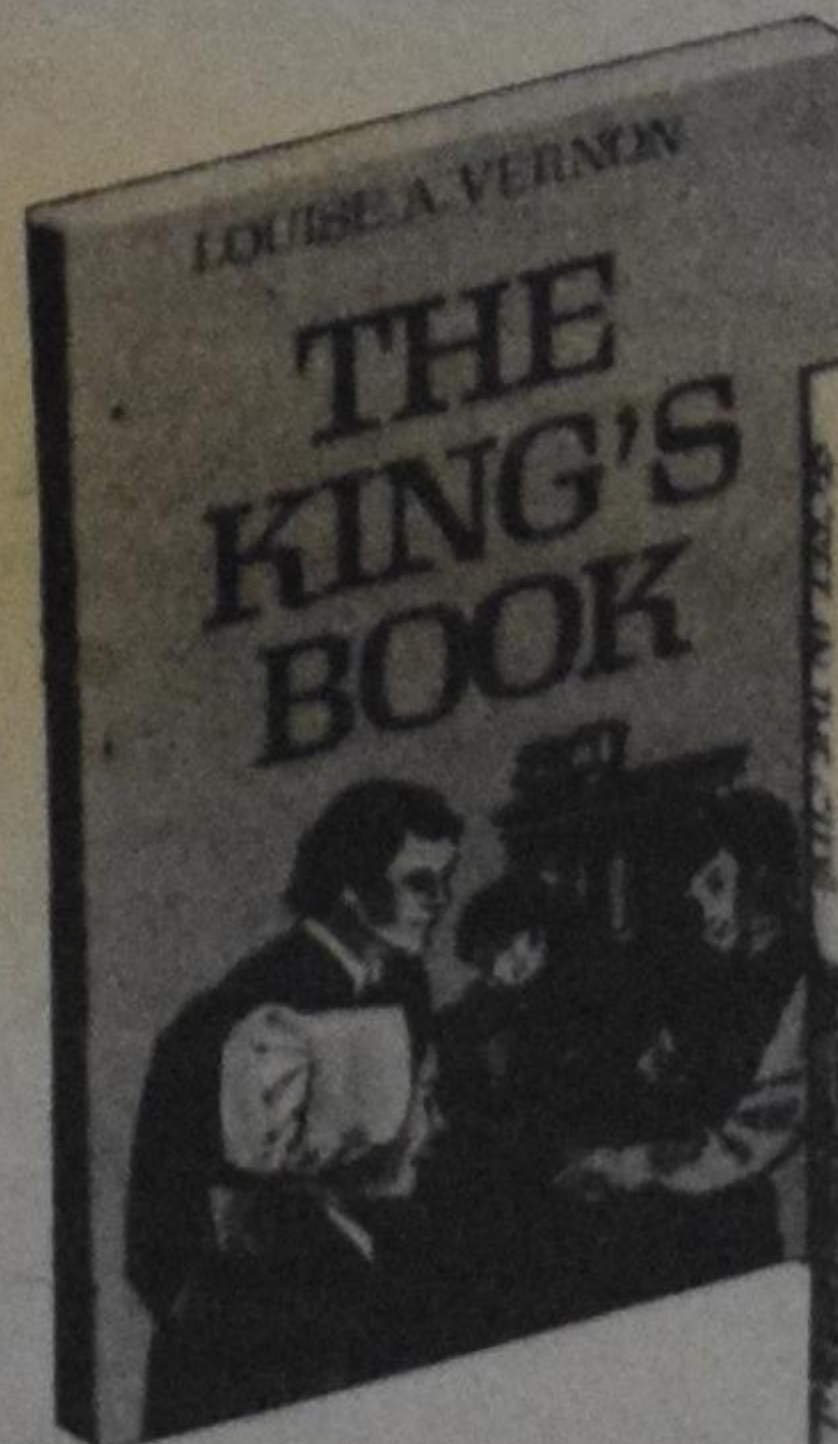
*Continued on page 8*

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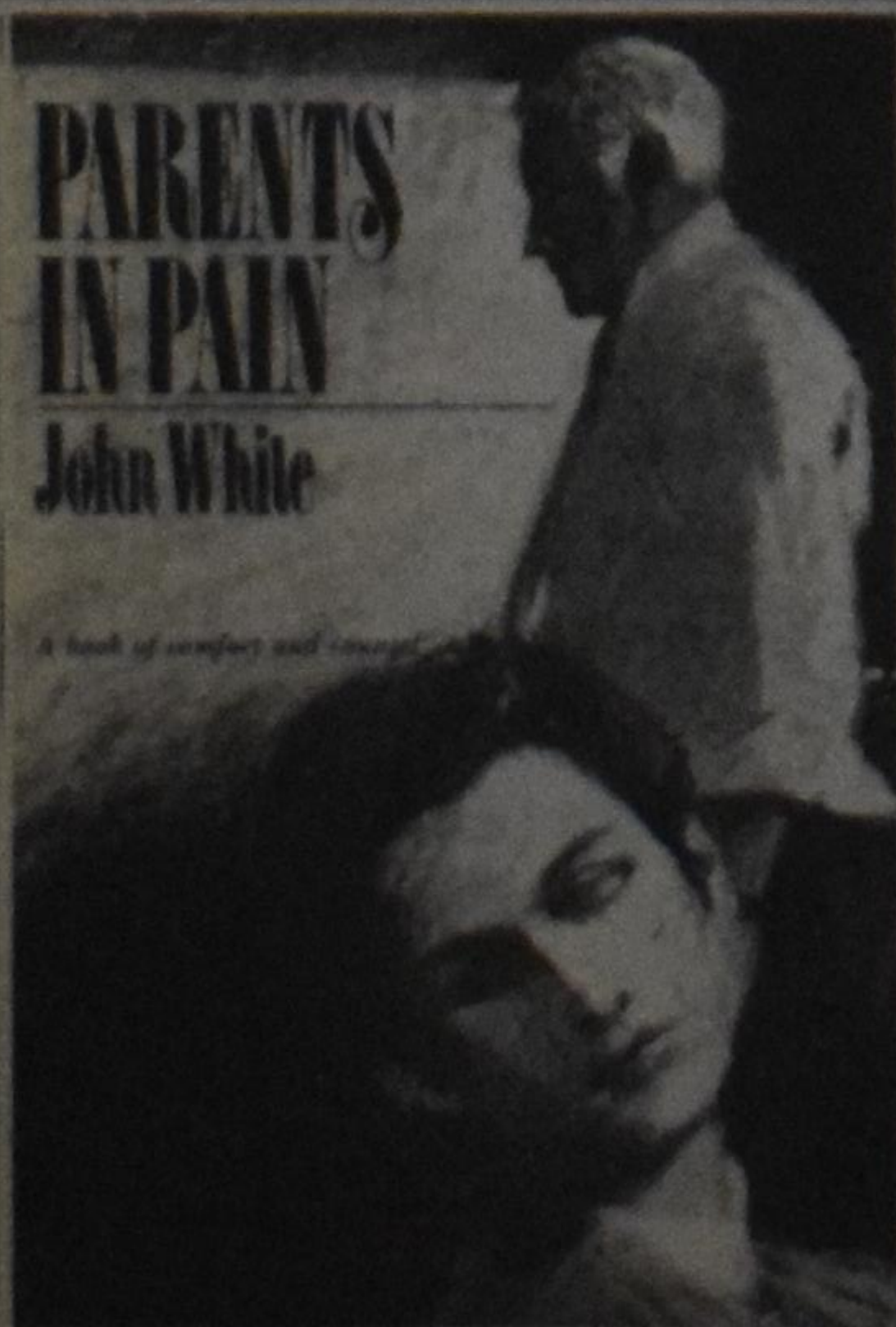
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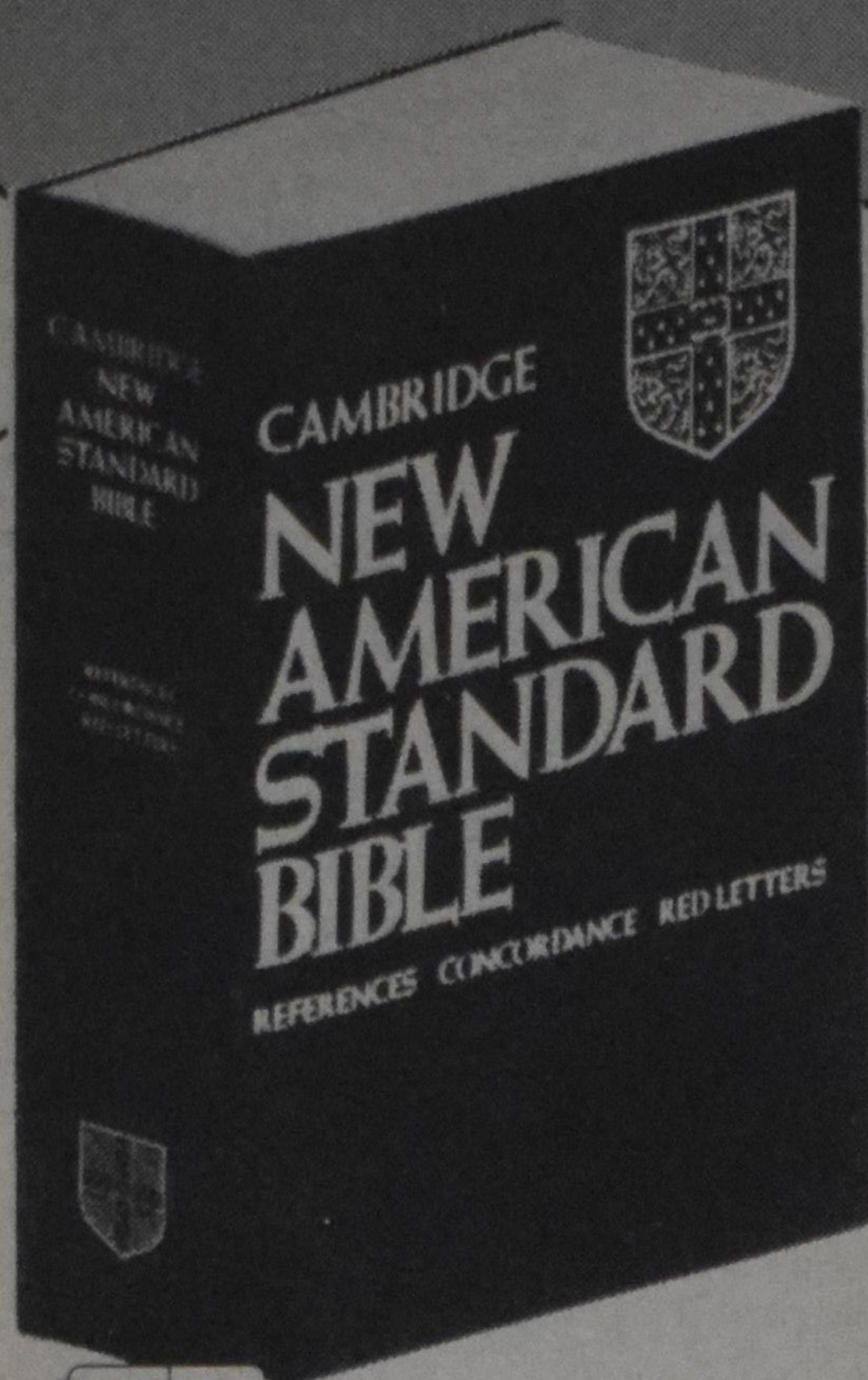
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## My friends in fiction

Continued from page 7

For a light-hearted and funny book, which is also perceptive, you could do much worse than to turn to Brian Doyle's *Hey, Dad!* It follows a family from Ottawa on a car trip across Canada. The relationships within the family are beautifully handled. It could not have been easy to write a novel in which only four characters remain in the story but, Brian Doyle does it admirably. Some of the father's behaviour may trouble individuals. The book perhaps, sounds shallow at the start, but it redeems itself as it goes along and it gives a delightful look at a large chunk of Canada. I found myself laughing aloud several times as I read, and in tears at least once. It is a book of the here and now rather than a look backwards. (It is in paperback, published by Groundwood Press.)

Kevin Major's novel, *Holdfast* (Clarke-Irwin) is probably the most controversial of the books which I have chosen to introduce, but, it is one, I personally feel is a classic. There is profanity in this book and there is some frank talk about sex, but there is far more to the book than that. Both the profanity and the references to sex are put there because they belong.

*Holdfast* is the story of a boy from Newfoundland whose parents have been killed in a car accident. The book begins with their funeral, from which their son, the hero, runs away, unable to stand there while his parents are being buried, and it tells of his life with an aunt and uncle and boy cousin.

Michael is a real boy who suffers and

grows, who laughs and gets angry and passes judgment, who is afraid and yet really brave. His uncle is a tyrant who has his wife and children living in obedience to him through a regime of terror. Michael treats the man with respect as long as it is possible for him to do so. Finally, for a variety of good reasons, he runs away with his cousin Curtis and at last goes home.

It is hard for me to speak too highly of this book. It upholds so many values, the loving family, respect for others, regardless of age or sex or income or accent.

Although *Holdfast* begins with one funeral and ends with another, there is much humour in it. The difficulties facing people are not glossed over by Kevin Major, but his characters manage to survive proudly. I shed a few tears over *Hey, Dad!* as I have already said, but I cried so hard over *Holdfast* that I had to keep mopping away tears in order to keep reading. Yet, I delighted in the ridiculous snowball fight Curtis and Michael indulge in when they are camping out. Obviously I loved this book. You may hear complaints about the language in it, but read it yourself and see if you can stand back and pick it apart that way. A book like this comes along all too seldom; let us rejoice that it is here.

They are a mixed bag, these books about Canadian young people. It was hard for me to find time to read or reread them in order to write this article, but now I am glad it gave me the opportunity to do so. I've made a lot of friends. I hope you find them too.

## Books for Reading or Gift-Giving



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## For we know

"And we know that all things work together for good to them that love God."

When mercury lowers, right down to the bone,  
With shivering north winds of poverty,  
When light-years of red tape encumber my home,  
In the wail of the Asian refugee,  
When the harps are all hanging and willows weep,  
At the hunger eyes gaunt and bellies round,  
While communists glutton the gold prairie wheat,  
Corinthians thirteen lost in the sound.  
Ah, cold is the hour, hypnotic that cold,  
Confused and depressed I stand at my gate,  
The swinging latch opens and warmth comes to hold,  
The bracing of Romans eight, twenty-eight.

C. Farenhorst Praamsma



# Christian textbooks: A luxury or a necessity?

by Harro Van Brummelen

Publishing textbooks for schools is big business. Literally millions of dollars are at stake when public school jurisdictions choose between different series of mathematics or language books. It follows that commercial publishers try their best to have their books "adopted" by the larger provinces and states.

This means that publishers produce books which, by and large, meet the requirements of the "mass" market. The philosophy of the texts is secular humanism. They are non-sexist and non-racist. Their content is non-controversial. Their layout is appealing. The instructor's guides are designed to make life easy for the teacher.

But while the books are expertly designed and written, for the Christian, they are far from non-controversial. Since the release of a USA book, *Are Textbooks Harming Your Children?* and the outcome of USA court cases about use of certain textbooks in the classroom, involving the Mel Gablers, the Association of Christian Schools International (not to be confused with CSI — Christian Schools International) has formulated a list of areas that must be considered in choosing textbooks: attacks on values; distorted content; negative thinking; violence; academic unexcellence; "isms" such as socialism and communism fostered; invasions of privacy; behavioural modification; humanism, occult, and other religions encouraged; and other important aspects such as implicit or explicit approval of evolution, abortion, or use of drugs.

## Vision of life

The effect of textbooks on children is more profound than one might think, for there is a vision of life woven through all books used in school. Often such a vision is not obvious from a brief glance through a book; certainly, it is not obvious from quoting line 10, paragraph 3, p. 46 of a book. Rather, the vision underlies all the content, the total approach, the types of questions presented, and even the artwork used.

Let me give an example. In British Columbia, the government authorized three new series of language books for public schools (which are also made available free of charge to our Christian schools).

The first series is Doubleday's *Experiences in Language Program*, a rigid, grammar-oriented program. The student has no choice but to work through the exercises mechanically, and he has almost no opportunity to apply the concepts in meaningful situations. The vision of life at the basis of this program is that children function like machines: give them the right input, and out will come the correct output. Both teachers and students are viewed as semi-robots. You manipulate students to learn certain skills, but the skills are neither taught nor used in a meaningful context. Students are not given a chance to show how these skills can help them lead a fuller life before the face of the Lord. Books such as these can have a proper function when used as sources for exercises when the need arises. However, as a complete language program, they fail to develop sensitivity for the richness of our life in Christ.

The *Nelson Language Stimulus Program*, another series of texts, is almost the complete opposite. A typical eight-page section in one of the student

books includes a double-page spread with photographs and brief related questions or descriptions. Print is minimal; the emphasis is on pictures and layout. It is very much a child-centred approach; the child is the centre of the universe; all activities revolve around his reactions, his experiences, his insights. What is all-important is self-discovery — rather than learning about God, his creation, and our calling. This has led the authors to the conclusion that activities dealing with the structure of language are unimportant — only what interests the student is important. As a complete language program, these books leave the student with the impression that the only structure in reality is that which the child himself discovers or imposes. Man is autonomous — God doesn't count. The child himself determines his own standards, his own values, his own commitments.

The third series of books, *The Starting Point in Language* by Ginn, is different than either of the above. It uses a meaningful story or situation, often related to something the students may study in science or social studies, and develops language skills within the context of such subject matter. The activities are carefully structured, but allow a student to develop his creativity and respond to the content of the introductory material. Although the majority of the stories are still secular in their orientation, this kind of approach is much closer to what we would like to see in our Christian schools. Students get a sense of the value of learning language skills — language helps them to work and live a richer life in God's creation. It is no accident that the original reading books, the *Light and Life* reading program that preceded this language series were developed by several Catholic nuns.

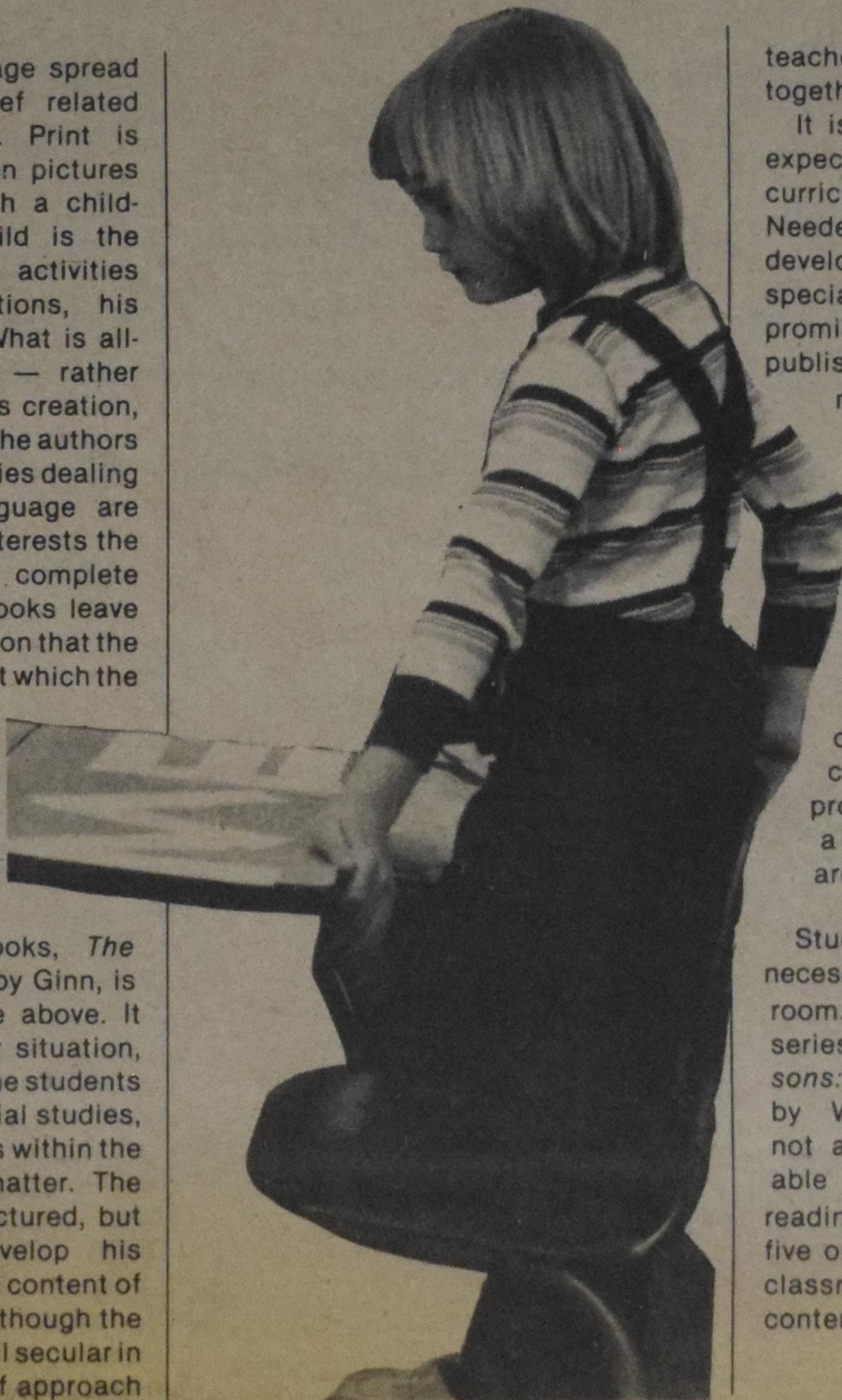
## Secular textbooks

The danger of using secular books is that the child may start to identify with or be influenced by the vision of life that is woven into the books.

## Teacher's needs

Developing Christian textbooks does not guarantee, of course, that we will have truly Christian education. If a carpenter has poor tools but is an excellent craftsman, he will still be able to make a good product — though it will take much more effort and time. On the other hand, if a poor carpenter has excellent tools his final product will still leave something to be desired. There is an analogy here. A poor teacher will not become a good one if he has good Christian materials. However, both the poor and the good teacher will be able to do a much better job if the proper tools are available.

I believe that the most important tools Christian school teachers need at this point in time are teacher resource units that help them plan units that make concrete for the classroom our philosophy of education. In British Columbia, we now have a unit resource bank of about 250 units developed by individual or small groups of Christian teachers in Ontario, Alberta, and B.C. Developing good units is a time-consuming and difficult task, but this resource bank is a way in which teachers share ideas and help their colleagues in teaching various topics Christianly. This summer, 17 of our



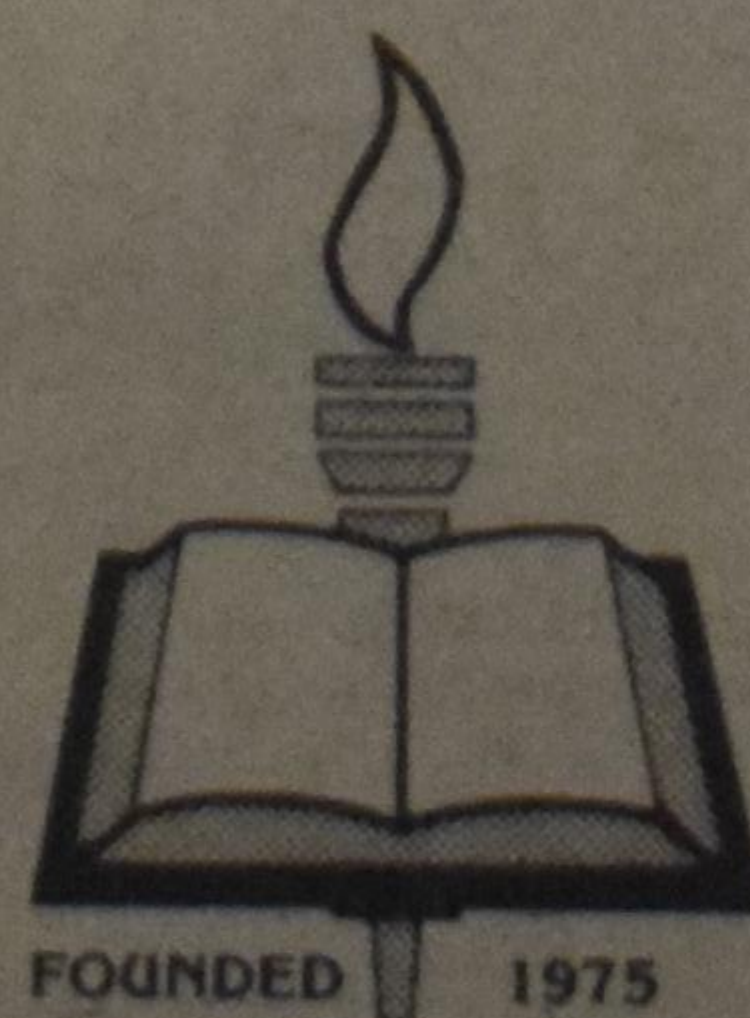
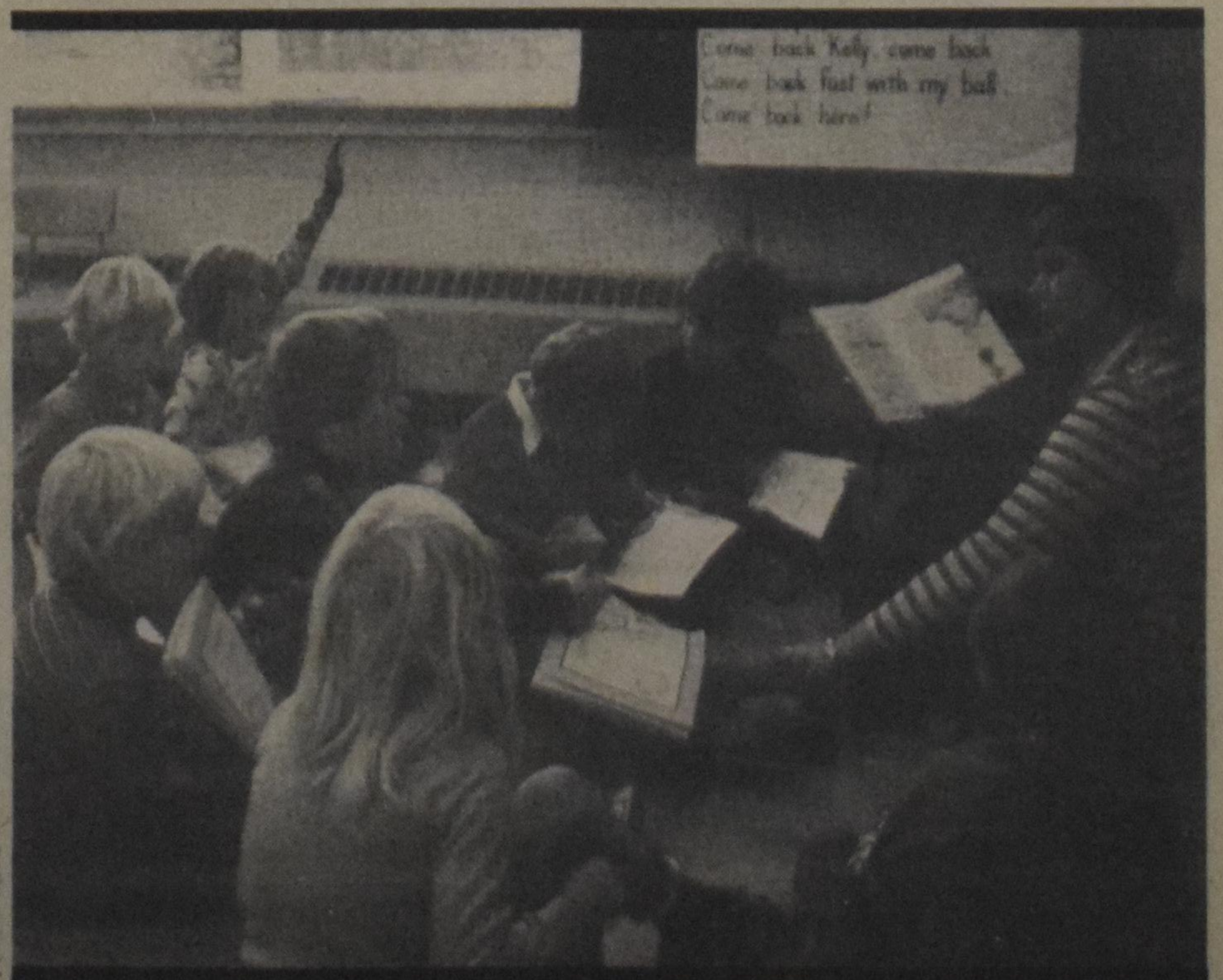
teachers spent three weeks putting together just one classroom unit each.

It is clear that teachers cannot be expected to develop their whole curriculum themselves in this way. Needed as well, are other units developed by teams of people who have special expertise. Some of the most promising units available have been published by the Curriculum Development Centre in Toronto. During the past year they have published a teacher resource unit on the books of Kings as well as one on Japan. Such units have a limited circulation. Usually only the teacher buys a copy since there are no student booklets. They are expensive to produce and must be heavily subsidized by the Christian community. Indeed, most commercial publishers are not interested in producing such materials, even from a secular perspective, because they are not profitable. Yet it is especially useful for Christian teachers.

Student resource booklets are also a necessity for the Christian school classroom. Booklets such as Paideia Press' series of four booklets on *The Seasons: Fall, Winter, Spring and Summer* by W.G. VandeHulst, are needed not as textbooks with a copy available for every student, but as reading and research booklets of which five or six copies are available in the classroom. They contain excellent content; they are imaginative, they

*Continued on page 10*

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# Christian textbooks: A luxury or a necessity?

Continued from page 9

appeal to children, and they develop reading skills, while at the same time integrating aspects of science, social studies, and art, all within a healthy Christian perspective in which the student senses the beauty of God's creation and his providence without the sense of pedantic instruction.

Probably the best example of a Christian text for which a need has been felt for many years is *Man in Society*, recently published by Christian Schools International. This publication used at the grade eleven and twelve levels, is a student textbook which comes to grips with the Christian's role in a secular society. Published in a three-ring binder, the text provides a wealth of information that a single teacher could not possibly put together — It is worthwhile reading for anyone in our Christian community!

Another example of a valuable C.S.I. series is the Canadian social studies series. These modules are the only textbooks available that try to come to grips with topics such as Canadian history and our native people, from a Christian perspective.

## The Christian option

With the amazing increase in Christian day schools, especially in the U.S., there are many publishers jumping on the Christian textbook bandwagon. A surprisingly large number of "Christian" textbooks have been published during the last two or three years. The quality varies greatly and our schools need to take care that they do not choose books that are superficially Christian but lack an integral, Reformed view of life. Some of the books can be used as resources in our schools, but the majority do not uphold Abraham Kuyper's maxim that "every inch of life belongs to the Lord Jesus Christ."

For instance, there are science books that are almost identical to secular science books but which have added two or three chapters that discount the theory of evolution. Such books, while recognizing that God is the creator of heaven and earth, fail to work out that we are called to be stewards of God's creation and that we must work this out throughout our culture. Furthermore, in many texts, American patriotism is equated with Christianity, and there is little if any awareness of that fact that God has established a covenant with

his people, and that it affects all aspects of life.

## Current developments

The Canadian Curriculum Council of C.S.I. is constantly determining what types of curriculum materials are needed for our Christian schools. Similarly, the Curriculum Development Centre in Toronto has a number of projects on which it is working. It has developed a resource book for

elementary school mathematics which still needs to be complemented by a guide to help teachers structure the concepts of mathematics in their classrooms.

Our teachers need proper tools. In a pinch, a carpenter can use a screw driver to serve as a chisel. Similarly, a teacher is often forced to use a secular text to fill the gap when a good Christian one does not exist.

However, let's not forget that much

more is at stake than making a groove in a piece of wood! Schools mold children's ways of looking at the world. Textbooks influence children. Secular textbooks are based on a secular way of life. If children use such texts day-in, day-out, year-in, year-out, then they cannot help but influence their values, their view of society, their view of themselves, their view of God. We must provide the proper tools for teachers in their Christian classrooms.

# Help yourself — with care

Continued from page 1

caught-in-conflict Christian is by definition second-rate. Scripture does not support us if we say to all without understanding or qualification, "God wants you healed," of emotional or physical distress. Jesus did not heal Lazarus, nor did God take away Paul's thorn in the flesh, despite his pleas. How presumptuous of any human being to make a statement like that! The Bible teaches clearly that sometimes our personal happiness or success has to give way to his greater purposes. It also teaches that sometimes the way to happiness and success lies through pain and failure.

Related to the North American pursuit of happiness and success is the confidence that the easy answer holds the key. In every area of life people are looking for and listening to the easy answer. In politics, lip service may be paid to the ringing call for sacrificing comfort for country, à la John F. Kennedy, but woe to the political leader who has to raise the price of gasoline. In the social sphere, easy answers range from abolishing welfare for "workfare" to a guaranteed income. In the sphere of education and child-rearing the easy answers are either to bring back the strap or to allow the child total freedom.

In religion too, easy answers abound, and Christians often too quickly look for and adopt them. People in my profession of counselling are often criticized for not being directive enough, for not coming with biblical answers to people's problems, in contrast, they say, to Christ or Paul. While it is certainly true that Christ and Paul got off some great one-liners, they were not "easy answers." "Sell all that you have, give to the poor, and come follow me," Christ told the rich young ruler. No easy answer, that! As far as we know, it was

too difficult for the young man.

So people look to others and to books for answers. And the "how to" books are inviting.

I do not condemn all such books out-of-hand. But I do urge for a more critical appraisal of such books, even when they are written by Christians. I would like to suggest a few guidelines for evaluating them.

- Beware of any book which makes inflated promises, such as "This book will cure depression, hysteria, etc.," or "This book has the answer for you!"

- Be cautious about applying a purely individualistically written book to your own situation or that of others. Books written by divorcees, for example, or books written out of grief, or books about family life, or accounts of an individual's purely private walk with God, often are based so completely on the author's own experience that it's dangerous to generalize to anyone else's, no matter how liberally they may be sprinkled with Bible texts.

- Be cautious with books by celebrities. They tend to be the worst offenders in confusing God's blessing with success, North American style.

- Finally, the last and most important standard for evaluating a book, is to ask, how the author uses the Bible. Does he/she use it responsibly? Are texts quoted with full regard to the scriptural context in which they appear? Is scripture compared with scripture? Or are the only texts quoted, those which support the author's argument, such as only the joyful, victorious ones? I recently reviewed a book in which the author made the claim, "If you follow my one-two-three plan (for time management), you will wake up every morning with the enthusiasm of the psalmist who wrote, 'This is the day which the Lord hath made; let us rejoice and be glad in it.'" How pious that sounds! But what a travesty of Psalm 118!

Are there any good books for us to read for help? Yes, there are. Good books are those which recognize the complexity of our lives, which recognize the reality of sin and brokenness in people and in situations, which recognize that though God works in regular ways and with regular purpose, he also is capable of using infinite variety according to our needs. Good books recognize our human responsibility for creating our situations and our human responsibility for changing them when they need to be changed and accepting the consequences of that. Some Christian books urge us to give God all the thanks when things go well and give the devil all the blame when things go badly, leaving the person with no responsibility at all. *Help, Lord, the Devil Wants Me Fat*, may be a catchy title for a book, but it's not a responsible prayer for a Christian. Good books recognize the norms or standards for healthy emotional, physical, and spiritual life, some of which have been discovered by non-Christians, but all of which have been placed in creation by God.

"In this world, you shall have tribulation," Jesus says, "but be of good cheer. I have overcome the world." A good self-help book will take into account both halves of that statement. A good self-help book will contain all the elements found in the psalms, which are the perfect models for the expression of human, Christian experience.

Self-help books can be very useful. But ultimately we must find our answers for ourselves. This may be done with the guidance of a book, certainly in fellowship with other Christians, certainly in the light of God's Word and in the faith that God supports and blesses such seeking. The answers may not be simple and they may not be immediate. But in such a way of life, lies the way to psychological and spiritual maturity.

Harro Van Brummelen is Education Coordinator of the Society of Christian Schools in B.C.

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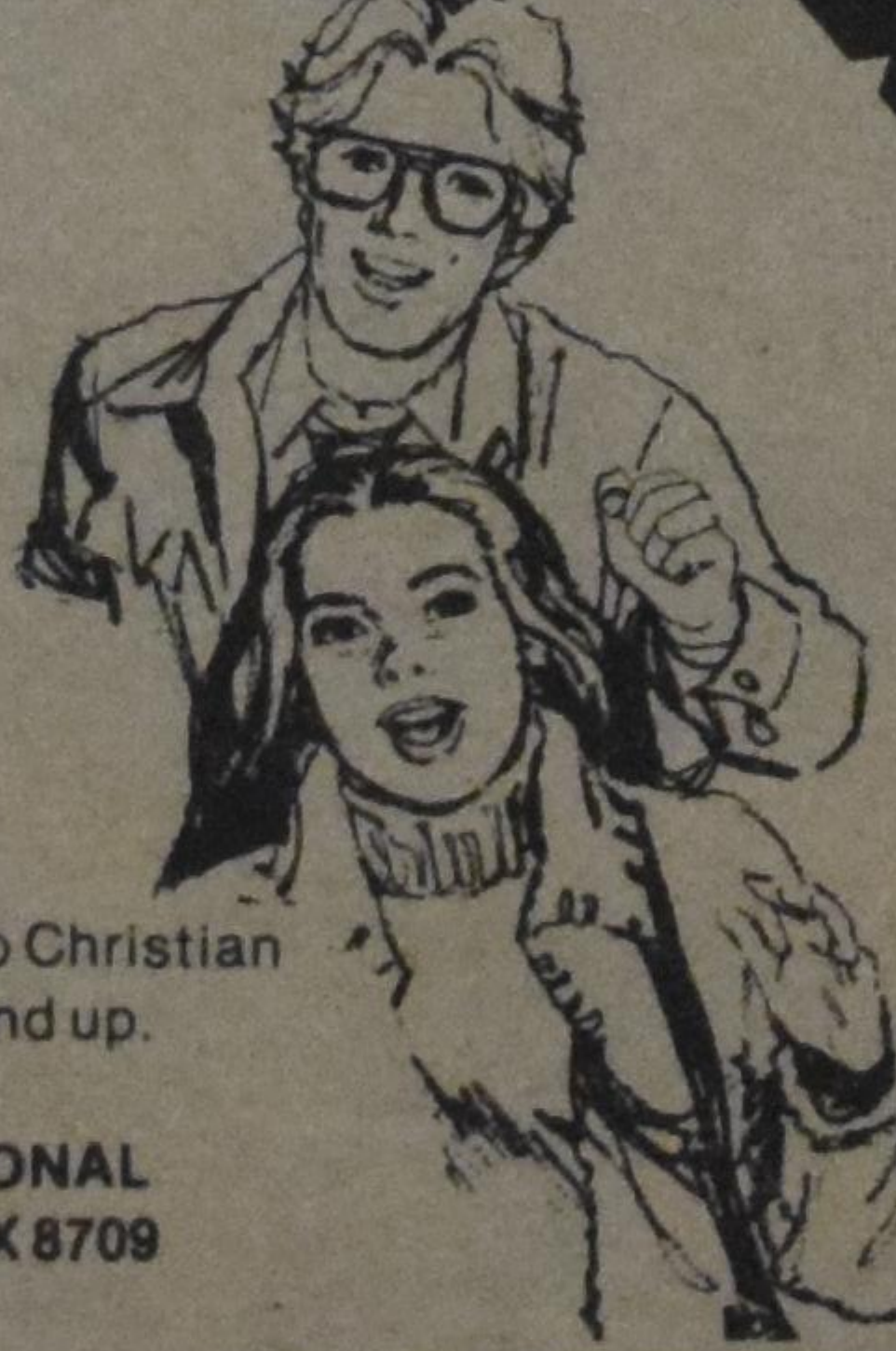
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## Dr. James C. Dobson



### Straight Talk to MEN and Their Wives

**Hide and Seek: How to Build Self-Esteem in Your Child.** James Dobson. Old Tappan, N.J.: Fleming H. Revell, 1980; Canada: G.R. Welch, 188 pp. \$9.55. Reviewed by John de Vries, Jr.

**Content:** This book is written to help parents become aware of the destructive myths and values concerning the growth of children — developing adults. Dobson concretely highlights the importance of parents to re-examine the child-rearing styles and values dominant in their home. Drawing from his wealth of counselling experiences, Dobson presents his common sense and psychologically sound advice to help parents build healthy self-esteem in their children. Put downs — subtle or overt — lead to the growth of inferior adults who will also continue this destructive cycle. The reader is shown the observable symptoms of childhood inferiority. Suggestions are made to help the parents respond positively.

**Style:** Dobson is a Christian author writing to a broad spectrum of the population. The reference to the killers of President J.F. Kennedy and Robert Kennedy skillfully puts the book within a framework and open a theme that runs from cover to cover. Dobson's natural ability to make reference to his own home experiences as well as those of counselees keep the book readily useful to all parents. The author's warmth and folksy style keep him from pontificating or getting lost in professional language. This is a practical book. It is a revised version of one written five years earlier. The additional insights and discoveries added in this edition are commendable.

**Assessment:** Many mothers are asking for a replacement of Dr. Spock's permissive approach. Dr. Dobson's approach to children is rooted in strong family values that are deepened by his biblical and Christian commitment. Although he does not desire to speak as a biblical expert, he does suggest that self-respect is a biblical concept that needs to be learned by all. Naturally this means that parents need to take time to be involved with their children not because they are beautiful, smart, or hard-working, but because they are God's children to be nurtured to responsible service. In his concern for healthy development, Dobson does not define what Christian service is or can become. The book contains much practical discussion focussed on the values parents and Christians should impart to their children.

## The Strong-Willed Child

Dr. James Dobson  
Author of DARE to DISCIPLINE

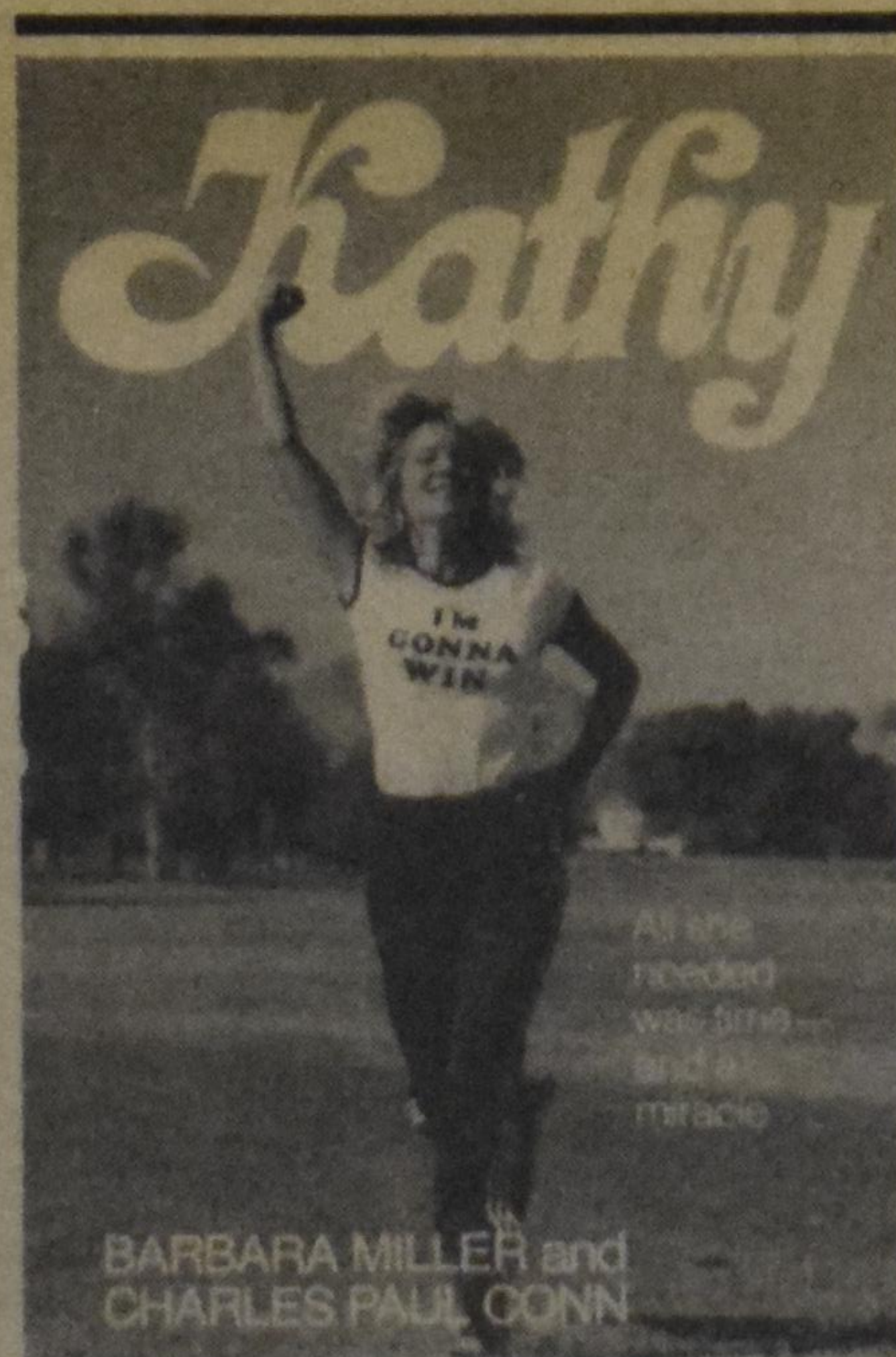
**The Strong-Willed Child.** James Dobson. Wheaton, IL: Tyndale House, 1978; Canada: R.G. Mitchell, 237 pp. \$9.50. Reviewed by John de Vries Jr.

**Content:** The strong-willed child is the precious human being that drives the parents to moments of despair. Dobson

states that already at birth, each child possesses a variety of differences — no child is a clean slate. To help parents nurture and shape the will and personality of the especially difficult or hyperactive child, the author gives helpful guidelines. All parental interaction is to be directed to helping the child attain responsible independence. While parental anger comes most naturally, at times, it destroys the child's self-esteem and spirit. The popular and professional advice concerning child-development in the 1960s was contradictory to the Judeo-Christian tradition and family values.

**Style:** This book reads easily and is warm and popular in style. Dobson flavours the chapters with clarifying anecdotes from real situations. This how-to book is down to earth and very practical, especially as the author anticipates questions and answers them comprehensively from his broad, clinical counselling experience. The advice is supportive and helpful. The psychological comments concerning discipline aim to help parents understand the child, his emotional needs, and related growth dynamics. The author buttresses his strong family values by free-flowing scriptural interpretation and commentary. Although it is very low key in style, Dobson takes all child training models, that are either Christian or family-oriented, to task. As a surgeon cuts with a scalpel so Dobson lays bare the humanistic and secular family-destructive values of current, popular child-rearing approaches.

**Assessment:** Dobson's strength and contribution lies in his strong appeal to respect the spirit of our young people as image bearers of God. While he laments the fact that too few children today have adequate parental models to help them grow up, Dobson successfully presents a balanced and workable alternative to the parent. Yesterday children were to be seen and not heard; today children rule many homes. Dobson clearly shows how even the most difficult child can be respected so that the parent and authority may lead the child into life and healthy independence. This book is only for parents whose love motivates them to guide the child to adulthood without making the common errors.



**Kathy.** Barbara Miller and Charles Conn. Old Tappan, N.J.: Fleming H. Revell, 1980; Canada: G.R. Welch; 160 pp. \$9.55. Reviewed by Christine Farenhorst.

**Content:** Kathy, common name but an uncommon story: a happy, bright, athletic, beautiful picture of thirteen-year-old vigour turned into a breathing shell in the one split second it took a car to hit her. The actions and reactions of the Miller family are heart-rending and heart-warming. Prayer is an invisible medicine reviving fifty-five pounds of mere bone and flesh. Family and friends surround Kathy with an armor of faith. After ten weeks of vegetating, Kathy Miller, learns to walk, talk and run again.

**Style:** The style, first person singular, was somewhat hampered by the fact that the reader cannot help but be aware that Kathy will be healed. Although the photographs add a personal touch, they indicate miraculous recovery. Kathy lacks the pathos of Joni, who had to accept the inevitable grace of living as a paraplegic. While you weep with the mother and co-author, you are nevertheless secure in the knowledge that all's well that ends well.

**Assessment:** The book generates a certain amount of soul-searching and raises a number of questions about human reactions to similar dilemmas and about the interpretation of the seeds of faith that seem to

emanate from such incidents as this. As the mother's faith is constantly embellished, there are questions about Kathy's own personal convictions. But then the book ends with this note of thanks: "Most of all I'd like to thank the good Lord for, you know, keeping me alive and helping me through it all. I'm just here to be his representative."

**Run to Roar.** Tammy Bakker. U.S.A.: New Leaf Press, 1980; Canada: Evangel of Canada, 139 pp. \$7.95. Reviewed by Christine Farenhorst.

**Content:** Fear — what is it? Who has it? Can we overcome it? The point of Bakker's book is well illustrated in the following excerpt: "An old, toothless lion, no longer king of the pride, still remains useful because of his ferocious roar. The prey runs wildly confused from that terrifying sound into the bushes, where other lions attack and kill. So we, persecuted by every imaginable kind of fear, must face it head on with God, as David feared Goliath, and that same God will give us victory."

**Style:** This book is simple and very easy to read. The fear examples are current and applicable to every strata of life. According to this book there is no fear that cannot be overcome, and the scriptural quotations are direct and to the point.

**Assessment:** Bakker points out that fear is the basic problem of America today: fear of being alone, being unloved, losing a job, or not keeping up with the Joneses. Even for Christians, small fears can blot out God. They can eventually rule our lives. Dwelled on, they grow. Faced, with God, they are overcome. Despite the weak style, this book is amazingly creditable. Do not be afraid to buy it!

## THE CHRISTIAN MOTHER GOOSE BOOK



**Christian Mother Goose Book.** Marjorie Decker; Glenna Hammond illustrations. Christian Mother Goose Book Co., Grand Junction, CO, 1978; Canada: Praise Records; Vancouver. Hardbound, 109 pp. \$9.95. Reviewed by Christine Farenhorst.

**Content:** The purpose of the *Christian Mother Goose Book* "is to bring children the spiritual side of her (Mother Goose's) personality" and to "teach little ones the love of God." She has tried to do so by adapting popular nursery rhymes to give them a Christian flavour. "Little Miss Muffet" is one of them: "Little Miss Muffet; Sat on a tuffet, Thanking Jesus for curds and whey. There came a big spider, Who sat down beside her; to listen to Miss Muffet pray."

**Style:** Though it would be commendable, depending upon the verses, of course, to have more rhymes for children, Mrs. Decker's effort smacks of plagiarism. Hammond's illustrations are fanciful and appealing for children. However, nursery rhymes are not evil and certainly should not be re-written. Children have preference for soft jingle and nonsensical melody. Small critics praise rhyme and rhythm, the latter of which is not Mrs. Decker's strongest point in any original text. Children revel and delight in a mother's measured song. They capture sounds in words, as in "Hickory, Dickory, Dock."

**Assessment:** Love, politics and religion are three main themes, constantly recurring in rhymes. Wit of many ages, contribute to the *Mother Goose* collection. They were not all intended for the nursery; and if you unearth some of the ancient ones, you must agree that parents could not have been squeamish as to what was fit for children's ears. However, the familiar *Mother Goose* rhymes that most of us know, are intended to lull an infant or to amuse a child just a bit older. The absurd quality that many have, delighting children and grownups alike, should not be confused with bad morals and therefore scrapped or changed. Culture, ideas,

ballads and tales are passed down to us and how we present it to our children is up to us. "There was an old man, And he had a calf, And that's half. He took him out of the stall, And put him on the wall, And that's all."



**A Step Further.** Joni Eareckson and Steve Estes; Zondervan Publishing House, Grand Rapids, MI, 1978; Canada: R.G. Mitchell, Willowdale, Ontario. Paperback, 192 pp. \$4.75. Reviewed by Christine Farenhorst.

**Content:** Those who have read *Joni*, the book preceding *A Step Further*, will remember the story of her accident, her acceptance of devastating paralysis, and God's hand encompassing her life. This second book is a praiseworthy bit of Calvinistic theology about suffering. It points out that there are no accidents in the life of a Christian. If God sends difficulty our way, it will be for our ultimate good. But we choose whether it will work for our good. Our weakness is used to turn us to Christ. Joni delves deeply into her own personal relationship with Christ and shares the undeniable happiness that has been hers through her "accident."

**Style:** Suitable word choice and a polished style make this an excellent piece of writing that is easy to read. Explanatory chapter headings serve to classify the book as a reference book on Christian sharing, suffering, or prayer and faith healing.

**Assessment:** We often struggle with prayer that is seemingly unanswered, and consequently many of us have some doubts as to our own capacity of faith. *A Step Further* deals with problems of faith and directs one into the arms of a loving Father. Love, as the book points out, "is not just kindness, but also constructive criticism, correction, pushing a person to do his best." This book stands heartily recommended, high on the Christian's library list.

**A Celebration of Discipline: The Path of Spiritual Growth.** Richard Foster; New York: Harper and Row, 1978; Canada: Fitzhenry & Whiteside, 175 pp. \$10.75. Reviewed by John de Vries, Jr.

**Content:** The minister for youth and teacher at George Fox College, digs deep into classical tradition, the Bible, and personal experience to describe the inner life of the Christian. With intellectual clarity and personal integrity, Foster describes the thirteen classical disciplines for Christian maturity. He points out that despite personal failures, new beginnings can be initiated by the person committed to Christ.

**Style:** This book makes for surprisingly interesting and rewarding reading. It is not a journey into the realms of emotional subjectivism. Each chapter describing one of the thirteen disciplines serves as a valuable unit by itself and gives evidence of biblical scholarship, knowledge of the classical tradition, and practical experiences of the author and church members. Foster stands firmly in the Quaker tradition as he writes this refreshing book that is original, wide in scope, and thorough in presentation.

**Assessment:** Readers, and Christian leaders in particular, will be challenged by this series of profound discussion of disciplines. This book gets beyond the superficiality of much of what characterizes our life — within church and without. The chapter of the "Discipline of Confession" alone merits the acquisition of this book. This is no dull book. Very few, are the books written today about the inner life, that are responsible or original. This book is one of these few.



# MAGAZINES

TO AUGMENT YOUR READING OR TO GIVE TO SOMEONE



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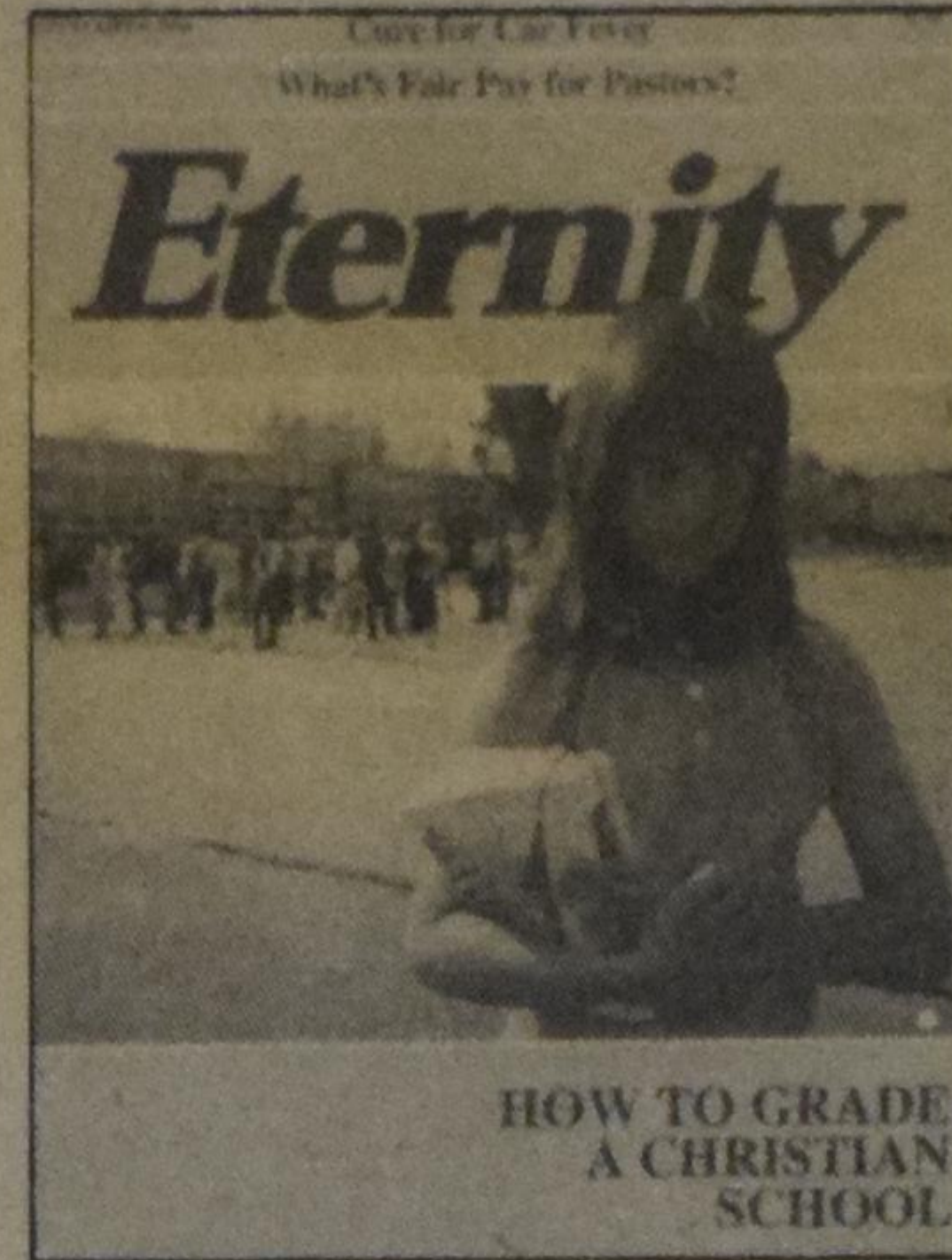
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**THE CHRISTIAN READER** is an evangelical bi-monthly which reprints or condenses some of the most worthwhile articles from many different publications, with a special condensed book feature in each issue. Articles on missions, church life, personal spiritual experience, and other topics of current importance and interest. Full-colour covers. Compact 5½" x 8½" size allows you to take the magazine with you wherever you go. North American circulation: 200,000, from a spectrum of denominations. Subscriptions: \$8.50 for one year; \$11.95 for 2 years. Special bulk subscription plan for churches. Write for details. **The Christian Reader**, P.O. Box 220, Wheaton, IL U.S.A. 60187.



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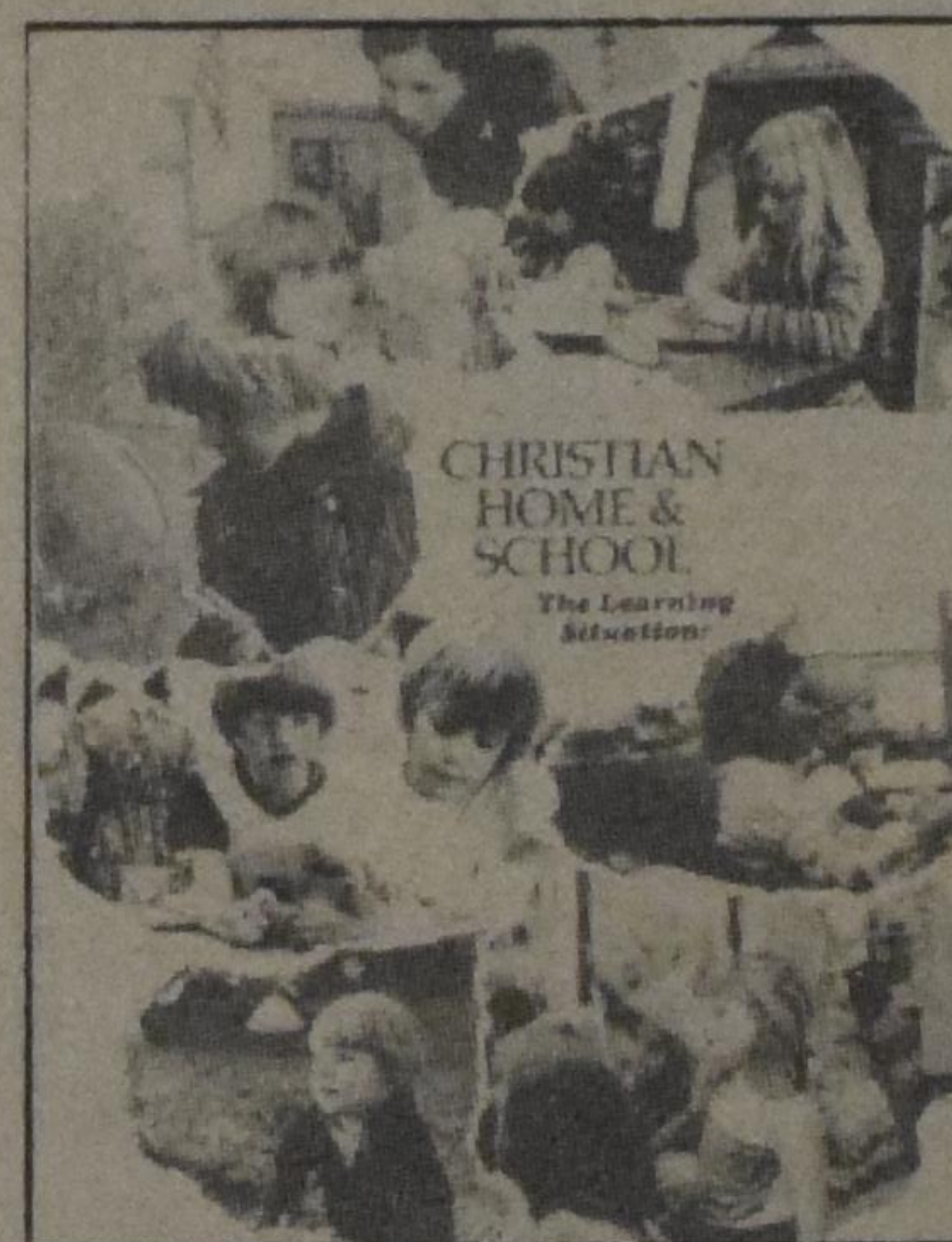


**ETERNITY.** For committed evangelical Christians applying God's word to current issues facing the believer. It is published monthly except August by Evangelical Ministries Inc., a non-profit corporation, 1716 Spruce St. Philadelphia, PA 19103. Subscriptions: in the U.S.A.; one year \$12; two years, \$21; three years, \$29. All other countries, add \$2 per year, prepaid in U.S. currency.



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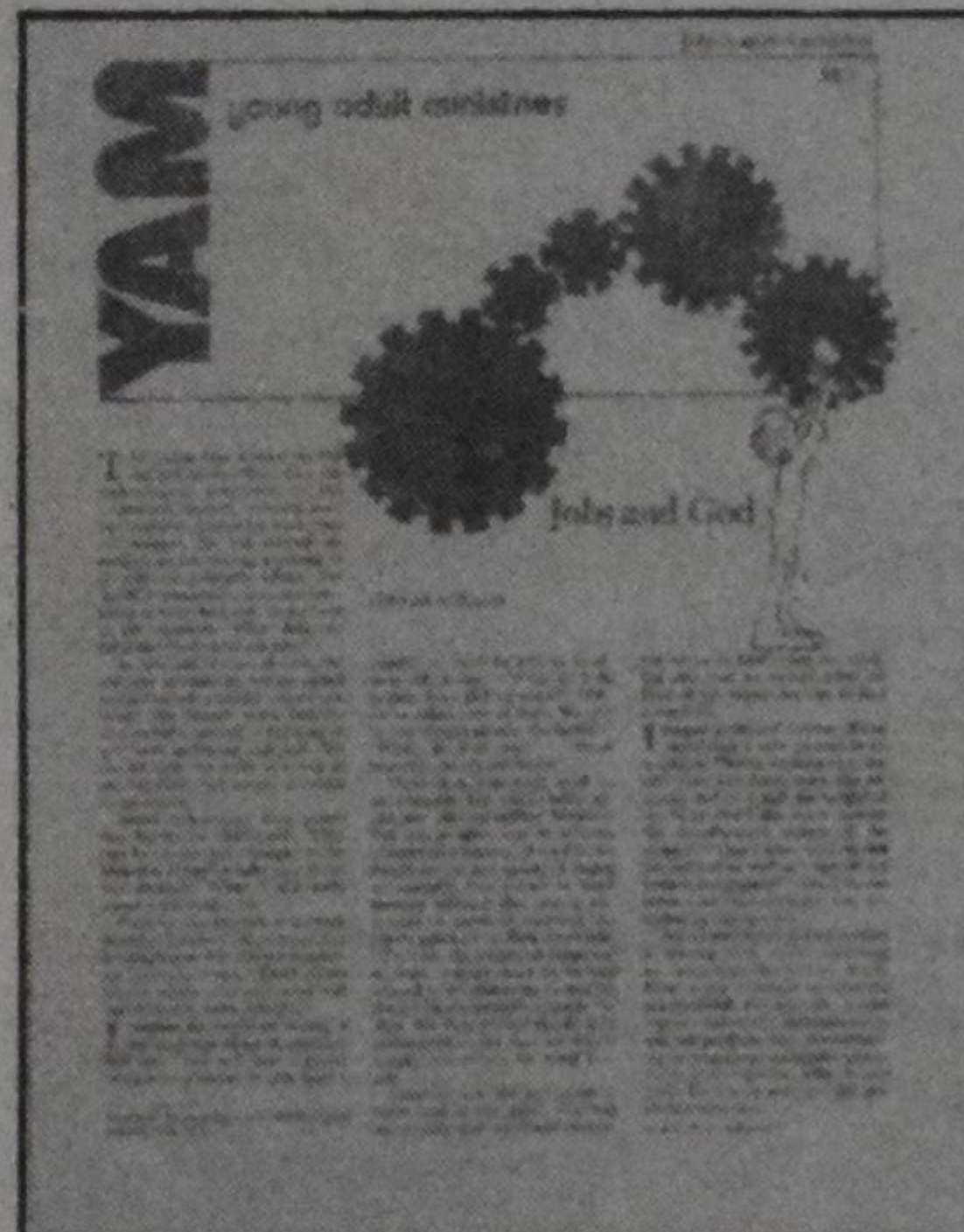
## THE REFORMED JOURNAL

Adolfo Ham:  
The gospel in Cuba

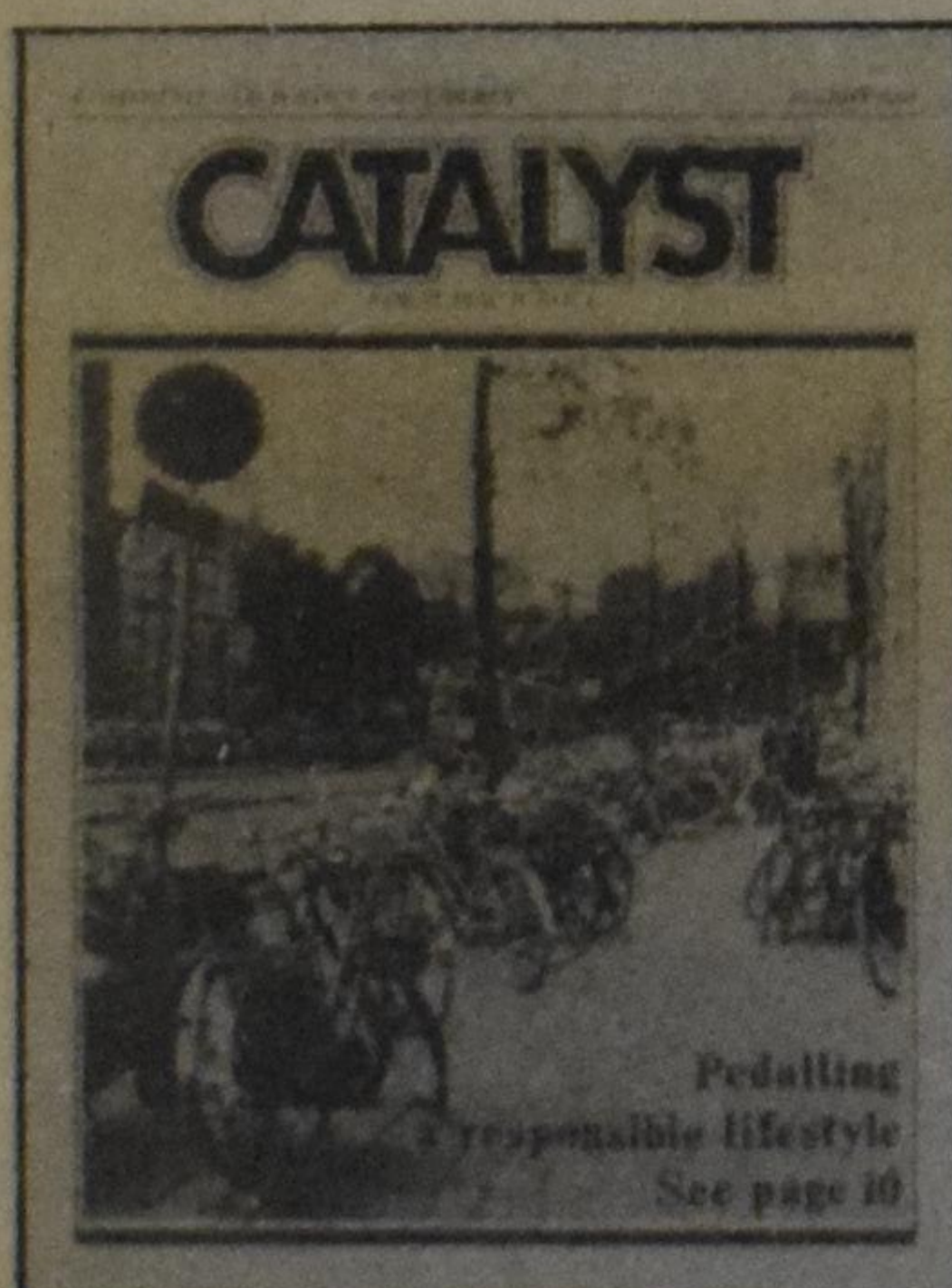
As We See: fast food,  
back to school, ministers

Letters, book reviews,  
and a short story

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# Expressions of Christian witness

by Barbara Hudspeth

If you take your Christianity seriously, if you want to be challenged, provoked but not entertained, if your social conscience extends further than your own street and your own church, there are two worthwhile American publications you might consider. They deal largely with social issues, down-to-earth discipleship and fall under the popular label of "radical" Christianity. To be sure there are Canadian magazines that are comparable and more relevant like, *Vanguard* (Rexdale, ON) and *Catalyst* (CJL-Toronto, ON), but if you already subscribe to these but want to broaden your horizons and keep abreast of the situation south of the border, *The Other Side* and *Sojourners* would be a good investment. If you are keen on community living and have anti-war or anti-nuclear sympathies, you will find them even more appropriate.

"Justice rooted in discipleship" is the basic message of *The Other Side*. The name was chosen to remind the prosperous, well-educated, white community that there is another side to life — that of the oppressed, the suffering, the non-white community. The magazine was founded in 1965 under the name *Freedom Now* by a baptist pastor who sought to lay the plight of his black brothers before the white Christian community. His efforts were met with antagonism rather than understanding. Fred Alexander was ostracized by his fellow clergymen for this pro-black stance, and the original magazine, edited by his son John Alexander, has since broadened in scope and changed its name to *The Other Side*.

Although it is strong on community issues, the magazine is not officially linked with a community. Several members of its staff share a communal living situation in downtown Philadelphia. Jubilee Incorporated, the parent organization, has a threefold ministry. Besides the magazine, it runs Jubilee Crafts which collects and sells products from Third World countries, and Jubilee Fund which collects donations and makes grants to Third World, justice-oriented projects.

The magazine consciously aims at the average man in the street and claims to be "Easy to read but hard to ignore!" Trying not to overlap with *Sojourners*, it uses a somewhat less intellectual style and prefers little-known authors. Its circulation is around 9,000 and the readers, in a recent survey, classify themselves chiefly as radical or conservative evangelicals and anabaptists.

*The Other Side* is fairly broad in subject matter. Flipping through a handful of recent issues, I found

articles on: the South African situation, homemaking, the Israeli-Palestine conflict, technology — a blessing or a curse?, poverty in Peru, the Southern Christian Leadership Conference, the urban poor, ghetto living, and the retarded. It tries to be informative, keeping its readers abreast of the injustices in the Third World and locally but also of the glimmers of hope that occasionally surface. It is personal, spotlighting the lives of ordinary believers trying to live out the gospel on the streets of ordinary American cities. It constantly reminds us that the glossy, antiseptic TV version of reality is a lie and that our Christianity and our heart concerns must not be shaped by that lie.

*The Other Side* is blatantly biblical in its approach to social issues. Personal opinions and proposed solutions to the world's problems are consistently weighed against scripture. Whether or not you agree with its theological stance, the humble and non-dogmatic style of *The Other Side* makes you favourably disposed to consider insights presented in it. The articles preach gently through experience sharing. This is not to say that they are wishy washy, fence-sitting or simply humanistic in approach but rather that they encourage the reader to work out his own salvation. This magazine is a worthwhile, down-to-earth expression of the gospel.

*Sojourners* is a similar magazine with subtle differences. It is a touch more intellectual, has a definite anti-nuclear, anti-war message, has a community basis and sometimes uses a baseball bat to get its point across. Although the magazine itself preceded the inner-city Washington community (formerly being the *Post-American*), it is now an integral part of that community. Members live in a low-income, primarily black neighbourhood and consciously try to be a part of that larger community.

*Sojourners* has several ministries. The peace ministry aims at involving believers in the protest of nuclear weapons and encouraging them in a fuller understanding of the biblical view of peace. This often works itself into a travelling and speaking ministry in which members are requested to talk on magazine-related issues such as church renewal, justice and the relationship between worship and political concern.

Locally, the community is involved in housing issues and tenant-landlord disputes, a non-profit food store and children's ministries which include recreation, tutoring and a 30-child day care centre, concentrating on neigh-

bourhood children.

The magazine's circulation is between 40 and 45,000. Its audience is varied. *Sojourners'* aim is to discern the times through the lives of a biblical people and to be a prophetic voice calling Christians to be faithful to the gospel message. This message includes church renewal and a very definite vision.

In his article "Rebuilding the Church" (Jan. 1980), Jim Wallis, editor of the magazine, states clearly what *Sojourners* means by church renewal. "The greatest need of our time is for koinonia, the call to simply be the church — to love one another and to offer our life for the sake of the world. The creation of living, breathing, loving communities of faith at the local church level is the foundation of all the other answers."

Wallis believes that our chief enemy is not persecution. "It is seduction. We are not a persecuted people. Instead, we are a people seduced by a way of thinking, a way of living, that is irreconcilable with the lordship of Christ." Because "God intends to reproduce the incarnation in the world through a people — a people who have been called out of the world, called into relationship with God and to one another, and then sent back into the world" community living is central to the message of *Sojourners*.

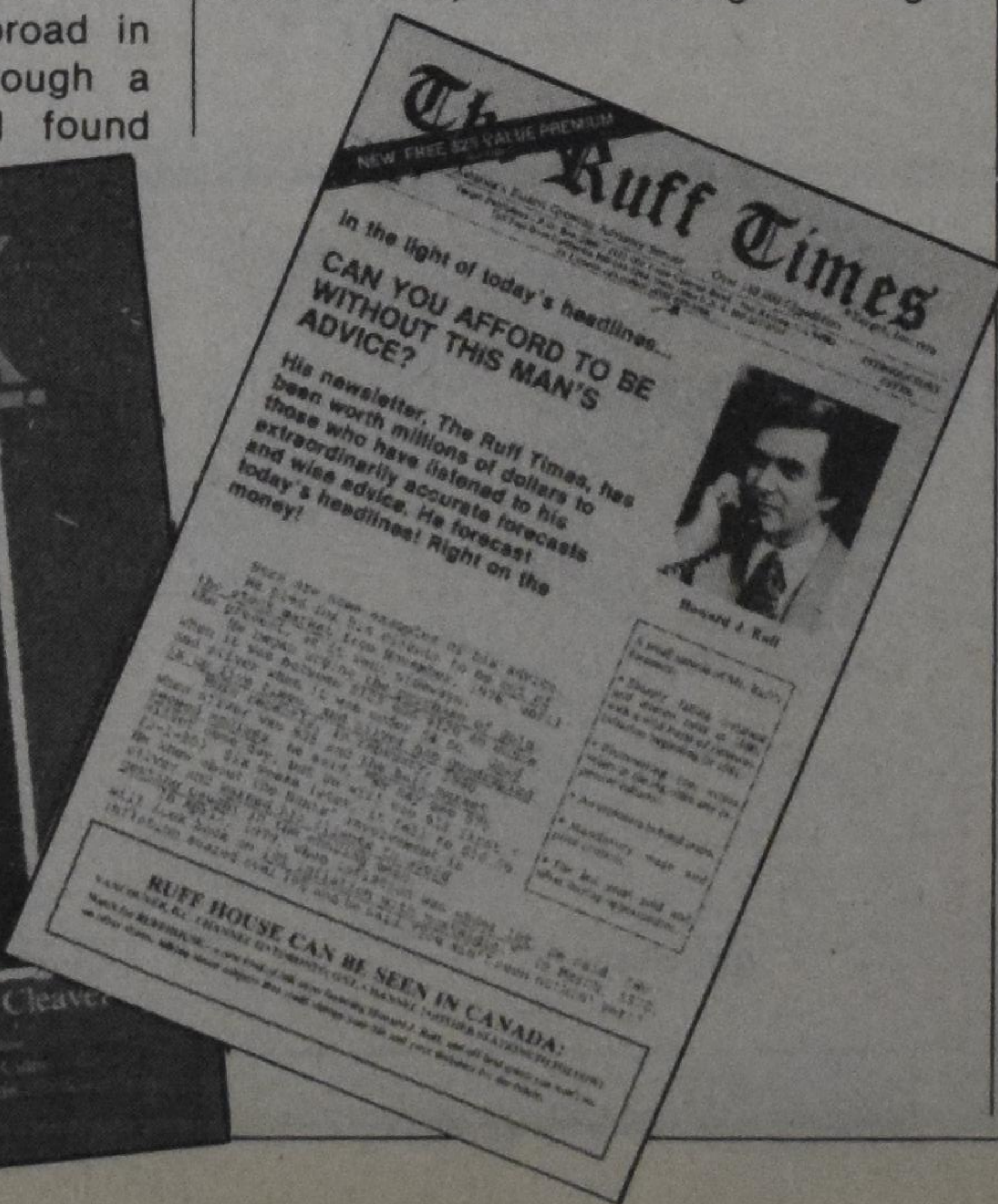
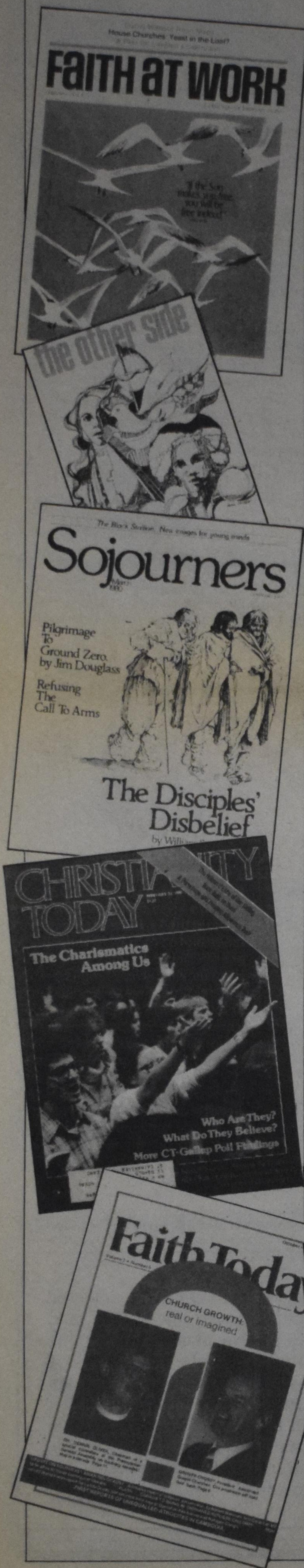
Rather than theorizing, the members live out this conviction in the crowded, noisy streets of Washington, D.C. and frequently highlight similar expressions of community life in the pages of their magazine such as Church of the Messiah (Detroit), Church of the Redeemer (Houston), Community of Celebration (Scotland) and Jean Vanier's 'Arche homes.

Don't look at the church; look at Jesus" is one of the most pathetic statements in the history of the church believes Wallis. "It puts Jesus on a pedestal apart from the people who name his name. Belief in him becomes an abstraction removed from any demonstration of its meaning in the world. Such thinking is a denial of what is most basic to the gospel — incarnation."

The *Sojourners* are outspoken in their criticism of the American political situation and the American way of life. If this criticism seems overly harsh and negative at first reading, it is usually accompanied by positive and creative solutions and always by a call to the American people to return to their biblical roots.

Pacifism is a major issue with this community and a war-related article appears in almost every issue. But even this has its positive side. "Pacifism can imply a passive stance which stresses things a person is going to not do," says Wallis but, "The call to be peacemakers is first of all, a call to live at peace with one another." "The most controversial issue at stake in the church's life is always our obedience to Jesus. Do we understand ourselves as a continuation of his life and ministry? Is there a continuity between Christ's reconciling work and our own?"

Some react to *Sojourners* with an acute case of depression. In an honest attempt to discern the times and to be a prophetic voice, the magazine deals repeatedly with war, death, suffering and sickness of society. Doubtless, the Old Testament prophets had a similar effect on their listeners. It doesn't help to dismiss such prophets of doom, suppress the guilt complex they lay on us and burn their magazines. God calls





us, rather, to face the reality of which they speak and deal with it through the Word and in his strength. *Sojourners* forces us to react one way or the other. Subtlety is not their strong point, but then they don't pretend it is.

An equally important magazine to consider is the *New Internationalist*. Although it does not claim to be a Christian publication, its aims are decidedly Christian. It "exists to report on the issue of world poverty; to focus attention on the unjust relationship between rich and poor worlds; to debate and campaign for the radical changes necessary within and between nations if the basic needs of all are to be met; and to bring to life the people, the ideas and the action in the fight for world development."

Originating in the U.K., the magazine's company is Devopress which is jointly owned by Oxfam and Christian Aid. Not only does it cause us to ponder the incredible injustice rampant in Third World countries, but, it is a valuable aid to overseas giving. It points out the irrelevant and often unhelpful projects initiated by a well-meaning but ignorant western world. It offers alternative solutions on a local level that don't require the financial backing of the mixed-motive multinationals. It exposes the erroneous notions westerners hold regarding the causes and cures of overpopulation, poverty and disease by providing us with sensitive, factual accounts of real people and real families whose values and circumstances are totally other than the western world can comprehend.

The *New Internationalist* lays the blame, not on the primitive, struggling nations, but rather on the affluent west that arrogantly consumes 90 percent of the world's resources. This magazine is informative, thought-provoking and simple enough in style to be suitable for pre-teens as well as adults. It would be an invaluable aid for cultural geography or man in society classes and can initiate and stimulate some interesting family discussions.

*Radix* and *The Wittenburg Door* are two more attempts at radical Christianity. Their flavour is more definitely American as they tend to concentrate almost exclusively on local activists, artists, theologians and social issues. *Radix* from Berkeley, California, states that "In the questions we are called to raise and the issues we face, we realize that we are called to be a people radically set apart from the world system because of our rootedness in Christ. Jesus Christ is our base for analysis, our measure of truth, our hope for living." Hence the title, *Radix*, meaning root or base number.

In a sampling of recent copies, the magazine carried articles on: work, battered wives, poetry, overseas jobs and ministries, films, black issues, and eastern religious experiences as well as various personal testimonies and interviews. It is a stimulating magazine, sometimes heavy plodding but definitely relevant to our times.

*The Wittenburg Door* from San Diego borders on the offensive. It is a mixture of serious interviews, issues and satire. Poking fun at our most eminent modern-day Christian heroes, it resembles, at worst, a Christian version of *MAD* magazine. If you don't have a well-developed sense of humour and take your heroes seriously, don't subscribe. People tend to love this magazine or react violently to its daring and often questionable wit.

His magazine is produced by InterVarsity Christian Fellowship, aims at the college and university audience. It is not a radical publication as such, but does attempt to be relevant in its treatment of the pressures and conflicts facing young people as they enter a new and confusing academic situation. It is more personal in approach and definitely geared to young adults.

*Campus Life* also publishes their own magazine.

More specialized in content are: *The Christian Athlete* and *Athletes in Action*, *Contemporary Christian Music*, *The Christian Farmer*, *Leadership*, *Journal of Christian Camping*, *Librarian's World*, *Today's Christian Woman*, *Virtue* and *Wellspring* — a poetry journal.

For the Christian teacher or parent

interested in educational matters there are the *Christian Home and School* and the *Christian Educator's Journal*. *The Home and School* tends to be more newsy and light in subject matter, the *Journal* is a little more theoretical, meaty and is aimed at those who have more than a cursory interest in curriculum and methodology. Both are keen on dialogue, new ideas and are useful in keeping up to date on current issues and happenings.

If your bent is more academic and theological, there is *The Reformed Journal* from Grand Rapids, Michigan and the Canadian magazine, *Crux* issuing now from Regent College in Vancouver as well as *Christianity Today* from Illinois.

More general in scope and suited to family reading are *Moody Monthly* from Moody Bible Institute in Chicago,

Illinois, *Family Life Today* from Willowdale, Ontario, *Faith Today* from Scarborough, Ontario, *Faith at Work* from Dallas, Texas and *Decision* published by Billy Graham from Minneapolis, Minnesota.

The majority of these magazines are not available at your local Christian bookstore. Before committing yourself to a subscription, it would be wise to borrow and peruse at leisure, or write for sample copies. You can't judge a book by its cover — the glossy, professional efforts are often filled with ads, superstars and trivia. It takes a little research to discern between flashy entertainment magazines and the serious, God-centred publications.

Barbara Hudspeth is a freelance writer living in Hamilton, Ontario.

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Sketches on Influential Modern Theologians #3

## Hans Kung: A Protestant voice in the Catholic Church

by John Bolt

Hans Kung, professor of Dogmatic Theology at the University of Tübingen, Germany, and director of its Institute of Ecumenical Studies, is one of the most popular and controversial Roman Catholic theologians of the post-Vatican II era. His impressive apology for Christianity, *Christ Sein (On Being a Christian)*, 1974, was a bestseller in Germany, and his ongoing battle with the Church authorities in Rome has received unparalleled coverage by the secular news media. In this article I shall not focus on this well-publicized conflict but briefly sketch Kung's background, look at his most important writings, and assess his role in the Roman Catholic Church and the Christian Church at large.

Hans Kung was born at Sursee, in the Canton of Lucerne, Switzerland, on March 19, 1928. This biographical detail is worth noting since the traditional Swiss passion for freedom and independence undoubtedly plays an important role in Kung's opposition to the often autocratic establishment of the Vatican in Rome. It is also worth noting that a major theological influence on Kung has been a fellow Swiss national, Karl Barth.

In 1948, Kung went to Rome where he studied philosophy and theology at the Gregorian, a strict Seminary run by the

Jesuits. Here Kung received an intensive education, conducted in Latin, in the traditional scholastic spirit. This Roman experience also, no doubt, accounts in part for Kung's passion for freedom in the Church. Ordained to the priesthood in October 1954, he moved to Paris in 1955, where he studied at the Institut Catholique and the Sorbonne. He obtained a doctorate in theology in February, 1957 after writing a dissertation entitled: *Justification: The Doctrine of Karl Barth and a Catholic Reflection*.

In this remarkable book, which has been published in the German, English, Spanish, and Italian, as well as in the original French language (an amazing accomplishment for a dissertation!), Kung argues that the Roman Catholic understanding of the doctrine of justification, as set forth by the Council of Trent, when properly understood, is identical to that of the twentieth century protestant theologian, Karl Barth. Kung is convinced that the great themes of the Reformation, sola gratia, sola fide, and sola Scriptura (by grace, faith, and scripture alone), and essentially and properly, Catholic themes and that Roman Catholicism and Protestantism ought never to have been, nor still should be, divided on those issues.

Kung is thus an ecumenical theologian of the first rank, passionately concerned about the reform and reunion of the church universal. He is the director of the Institute of Ecumenical

Studies at the University of Tübingen where research is concentrated on three main areas: ecclesiology or the doctrine of the Church, grace and justification, and the sacraments. Kung's own contribution, in addition to his work on the doctrine of justification, has been primarily directed to the doctrine of the Church. He has written extensively on the Second Vatican Council and on the Reform of the Church and his book entitled *The Church* is one of the best books on ecclesiology that has been written in many years. It is particularly valuable because it is so well grounded in scripture.

As well as being an ecumenical and a biblical theologian committed to the reform and reunion of the Church, Kung is also a modern theologian. His *On Being a Christian* is a serious and passionate attempt to provide a portrait of Jesus and the Christian gospel which is intelligible and relevant to modern man and the modern mind. Jesus, for Kung is not a political revolutionary (Kung is quite critical of so-called "liberation theology") but neither is he a man of the "establishment" (At times he looks suspiciously similar to the "anti-establishment" Kung!). Jesus is the one who proclaims the kingdom of God and God's will as the supreme norm for man. God's will, according to Kung, is nothing other than the well-being of man and his freedom (a key word for Kung). We are called to a new lifestyle in which we are to follow Jesus in freedom.



It is here, however, that Reformed, evangelical Christians and, for that matter, traditional Roman Catholic Christians, feel uncomfortable about Kung. Kung's Christology (his doctrine of Christ) is unclear in terms of affirming the deity of Jesus and the reality of the bodily resurrection. In Kung's judgment, the traditional Christian dogmas of the trinity and the two natures of Christ present real problems for the modern mind and need to be translated into twentieth century terms. These dogmas are judged to represent an imposition of alien Greek philosophical ideas on the pure gospel.

Kung is hardly the first one to call for this de-hellenization (the removal of foreign Greek philosophical ideas and categories) of the Gospel and a return to the pure teachings of Jesus. The second century heretic, Marcion, radical Anabaptist groups during the

*Continued on page 18*

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# Hans Kung: A Protestant voice in the Catholic Church

Continued from page 17

time of the Reformation, and the nineteenth century liberal theologians, among others, have, for a variety of reasons made similar pleas. Jesus and not Paul or John, so the argument goes, determines what is authentically Christian.



The problem with this argument is that the whole New Testament as canon, as the recognized authoritative scripture of the Christian church is set aside and replaced by a canon within a canon. The Synoptic Gospels (Matthew, Mark, Luke) become the norm by which doctrines in the Gospel of John or the Epistles are accepted or rejected. The possibility that development of doctrine beyond the gospels is legitimate and even necessary is rejected. Kung, for example, argues that the only norm for what is truly Christian is Jesus, "the real Jesus... this Jesus of Nazareth who lived in this real history; the historical Jesus."

What is so striking about this position is that Kung had categorically rejected it only fifteen years before in his book *The Structures of the Church* (1962). A truly Catholic position, he had argued, (correctly in my judgment), means that the whole New Testament and not just one of its parts or doctrines must be considered the norm for what is truly Christian.

In the title of this article, I describe Kung as "a Protestant voice in the Roman Catholic Church." However, the Protestant "voice" with which Kung

speaks has changed over the years. In his work on justification and the structures of the church, Kung spoke with the "voice" of the Protestant reformers; in his more recent works, the "voice" is rather that of post-enlightenment Protestant liberalism. Our assessment of him and of his ongoing battle with the officials in Rome must keep this in mind.

Kung is an engaging and personable individual, a stimulating theologian, and an excellent writer. He is one of the few contemporary theologians who communicates superbly to the non-theologian and I have personally been richly rewarded by reading his books, especially his book, *The Church*. To the extent that his voice sounds forth with the great themes of the Protestant Reformation, I applaud his energetic efforts at church reform and reunion. To the extent that his infatuation with post-enlightenment modernity (a disease of epidemic proportions among contemporary theologians!) leads to a betrayal of the classic dogmas of the Christian religion, I sympathize with the Vatican's opposition to him, a sympathy which does not include the Vatican's methods of dealing with him.

The work of the "early" Kung represents a brilliant and significant breakthrough in terms of genuine ecumenical dialogue; the work of the "later" Kung, I am afraid, for all its eloquence, will be as lasting as the hula hoop, the Edsel, and the "God-is-dead" fad in theology.

## Some suggestions for further reading

**By Kung:** A short (32 page) summary statement of Kung's "later" position can be found in the booklet, *What Must Remain in the Church*. Perhaps the best place to begin a study of Kung's writings is a collection of articles, including a brief credo of Kung's belief, entitled: *Signposts for The Future*.

**About Kung:** *Hans Kung: His Work and His Way*, edited by two of Kung's student assistants, Herman Haring and Karl-Josef Keschel, contains a chronology of Kung's life, critical reviews of his major works, a complete bibliography, and a lengthy, illuminating interview with Kung. I recommend this volume (published by Doubleday, 1980), for anyone who wants a quick, reliable and helpful overview of Kung's entire career.

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# His-story for his people

by Johan D. Tangelder

"Canada's history is as dull as ditch-water and her politics full of it," wrote the historian Maurice Hutton. "History is bunk," stated Henry Ford. Such negative feelings don't encourage anyone to study or just to read history. If it is bunk, why bother with it? History may not be lightly dismissed, just because some may find it either dull or trivial, irrelevant for coping with the present or for moving into the future.

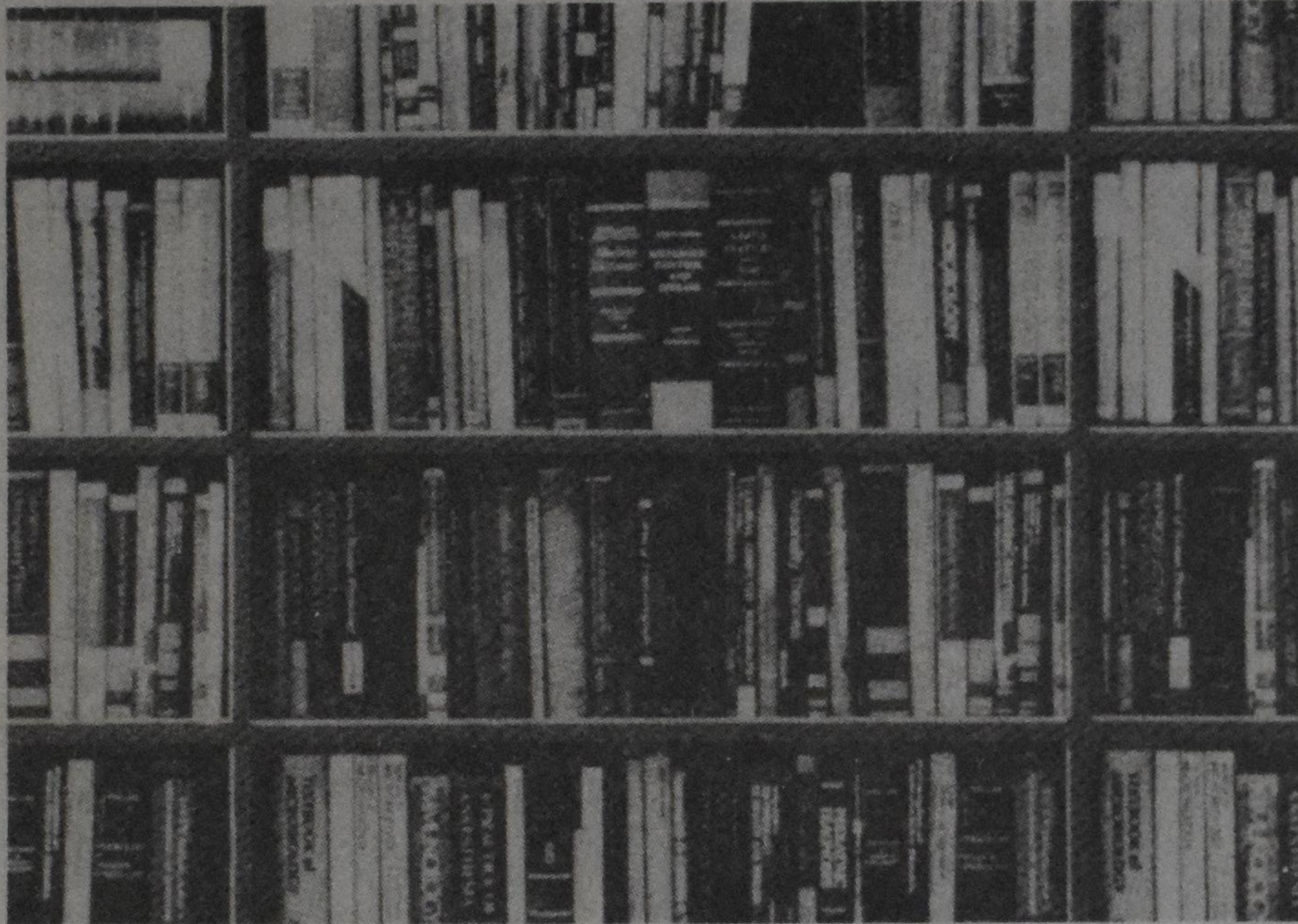
Napoleon recommended the study of history. "My son should study much history, and meditate upon it," he said at St. Helena, "for it is the only true philosophy." Napoleon believed that no one can build for the future without having history as a firm foundation. If we move into the future without a knowledge of the past, we will repeat the mistakes of the ancients.

Why read history? The man who knows where he comes from and where he stands is far more effective than an isolated critic who gripes about everything that made him what he is. He who understands his past is well equipped to grasp the key to today's issues. Knowledge of history humbles and leads to an awareness of our own small spot in space and time. The problems and aspirations we discuss today have often been experienced and studied by previous generations.

Why read history as a Christian? The study of history is a spiritual enterprise. Through the Bible, we learn of God's acts in history, what he has done and how he is involved in the course of history. God's purposes are seen in history. The flow of events is a reflection of God's smile about our follies, the demonstration of his mercies, and signs of his Son's coming again. As we read history, we learn of God's irony as he lets the daughter of Pharaoh — the persecutor of Israel — look after Moses, the deliverer; the hanging of Haman on the gallows he built for his enemy Mordecai.

Why read church history? The history of Christ's church is a fascinating subject. It undertakes to narrate the story of the believing community's past. Yes. It is an exciting story of a community

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and not just the tale of a loose string of individuals. Church history encourages the believing community. It will identify present believers with past believers. Church history is full of examples of how God uses the seemingly small and insignificant to bring about great things. It makes you weep, laugh, rejoice, while at the same time it drives you to your knees in prayer. It tells how missionaries forsook all and crossed oceans to preach God's saving grace; how liberals have turned spiritual bread into stones and the gospel wine into murky water. It reveals the pride, follies and greatness of the saints and the activities of the devil. So the reading of church history is not a dull habit, but an exciting venture into new avenues of thought and inspiration.

Why study Canadian church history? The historian, J. Michael Bliss once said: "Canadians are a people who remember their present and think it is their history." This is an overstatement. Yet, for many Canadians their own history doesn't appear interesting. Some claim that we are a nation without history as we are still in the progress of making it. But we have a history of our own, and an intriguing one. Our church history is not an appendix to that of the U.S. We have been far more influenced by the centuries-old, trans-Atlantic heritage that the earlier immigrants brought with them than history's great melting pot of cultures — the U.S. We

still have a strong British tradition.

We should know our spiritual heritage if we are to minister effectively to our neighbours. And, we need information about them to answer some basic questions. Why is the United Church of Canada so strongly ecumenical? Why are the confessional standards of the Presbyterian church not functioning? Why do we have such a variety of Reformed denominations? If we want to debate our role as Reformed Christians in Canada and the issues of tomorrow, we must be acquainted with the past.

What type of church history books should be read? How can a consistory or a church librarian make good books available to the congregation? I suggest that a church history corner be set up in the church library. The lists of works I am proposing for such a corner is necessarily very selective as the amount of writing is so vast. The sole criterion for choice is the significance and not the age of any particular work.

## General works:

- *A History of the Expansion of Christianity* by the famous Professor in Missions and Oriental History at Yale University, the late Dr. Kenneth Scott Latourette, published by Zondervan Publishing House, Grand Rapids, Michigan, (in Canada by R.G. Mitchell, Willowdale, Ontario).

In seven paperback volumes, the author presents an indepth overview of the growth of Christian missions and outreach from the church's beginning at Pentecost to the present. It is an excellent evaluation and analysis of the history of Christian missions.

- *A History of Christian Missions* by Stephen Neil; The Pelican History of the Church: Volume 6; Published by Penguin Books Inc., Markham, Ontario.

This volume represents the first attempt in English, to provide a readable history of the mission efforts of all the Christian denominations. Its narration ends with the year 1962. Excellent for just reading or as a resource material.

- *De Kerk Van Alle Tyden. Verkenningen in Het landschap van de kerk-geschiedenis (The Church of All Time)* by Dr. L. Praamsma, to be published by Paideia Press, St. Catharines, Ontario.

This four-volume set is in the process of being translated into English. The complete work will contain circa 1500 pages of text and approximately 192 pages of illustrations. The books read like good novels. Once you start, it is hard to quit. The volumes are written with such clear and vivid style that even the Christological controversies of the early church make interesting reading.

- *The Church in History* by R.B. Kuiper; published by the National Union of Christian Schools & William B. Eerdmans Publishing Co., Grand Rapids, Michigan, (in Canada by Oxford University Press, Don Mills, Ontario).

This book has become a standard work for Christian schools. As such it has gone through many printings. Its outline is excellent; and each chapter contains a list of questions for reflection and discussion.

- *The New International Dictionary of the Christian Church*, edited by J.D. Douglas, Ph.D.; published by Zondervan (R.G. Mitchell).

This is an extremely valuable reference work. Anyone writing an essay on a church history subject will find this volume easy to consult. More than 180 scholars from the U.S., Canada, England and many other countries have contributed their expertise.

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## Recommended Church history books relating specifically to the Canadian scene

- *The Christian Church in Canada* by H.H. Walsh; published by McGraw-Hill Ryerson, Toronto, ON. Though dated, this is still a standard work about the growth and struggles of the Canadian churches.

- *One Church, Two Nations?* edited by Philip LeBlanc & Arnold Edinborough; published by Longmans Canada Ltd., Don Mills, ON. The authors discuss the pros and cons of ecumenism in Canada. Though some of the material is dated, it is still useful for understanding the "religious climate" of our country.

- *The Canadian Experience of Church Union* by John Webster Grant; published by Lutterworth Press, London (in Canada: Triwelch, Burlington, ON). This little volume gives an excellent history of the origins of the United Church, its ecumenical endeavours and doctrinal developments.

- *The Church Grows in Canada* by Douglas J. Wilson; published by the Committee of Missionary Education, Canadian Council of Churches, Toronto, ON. The author shows the church's role in Canada's merging national life. It is written in a popular style and from an ecumenical perspective.

Since the books in this article are standard works, any Christian bookstore should be able to order them.

- *The Cross in Canada*; edited by John S. Moir; Introduction by John Webster Grant; published by McGraw-Hill Ryerson, Toronto, ON. This anthology of vignettes illustrates the part played by all Christian denominations in the development of Canada. It gives an excellent picture of the church from our past.

- *A Short History of the Presbyterian Church in Canada* by Neil G. Smith, Allan L. Farris, and H. Keith Markell; published by The Centennial Committee, Committee on History, the Presbyterian Church in Canada, Don Mills, ON. The authors of this slender volume have given a brief survey of an older major Canadian denomination, which has a European, Calvinistic background.

- *Profiles in Belief: The Religious Bodies of the United States and Canada* by Arthur Carl Piepkorn; published by Harper and Row, New York (in Canada: Fitzhenry and Whiteside, Don Mills, ON). This set of books is an indispensable source of vital information about the various religious bodies, churches, sects, and cults in North America. The origin, history, major beliefs, membership, etc., of each religious group in North America, from the smallest to the greatest is fairly and evenly presented in these volumes. Four of the seven volumes are now complete, dealing with Catholic and orthodox groups (Vol. I), Protestant denominations (Vol. II), Holiness and Pentecostal churches (Vol. III), and Evangelical, Fundamental and other Christian bodies (Vol. IV). (John Bolt).



# His-story for his people

Continued from page 19

## History of the Reformed denominations

I will mention only a few books from my own denomination. Church librarians can add works from their own church background. Two popularly written histories are Marian M. School-land's *Children of the Reformation. The Story of the Christian Reformed Church — Its Origin and Growth*, published by Eerdmans, and De Kolonie; and *The Church that God Transplanted. A Story About A Small Branch of The Church Universal Called the Christian Reformed Denomination*, published by the Board of Publications of the Christian Reformed Church, Grand Rapids, Michigan.

These two little volumes are a must. They read like novels and greatly contribute to the understanding of the development of a small Calvinistic denomination in a vast continent.

D.H. Kromminga's *The Christian Reformed Tradition. From the Reformation till the Present*, also published by Eerdmans, is a detailed and technical account of the Dutch background of the Christian Reformed Church and its growth until 1943. J.H. Kromminga's *In The Mirror. An Appraisal of the Christian Reformed Church*, published by Guardian Publishing Co., St. Catharines, discusses not only the distinctive truths of the Christian Reformed Church, but also its shortcomings and role in North America. A brief section on "The Canadian Environment" is also included.

Books that will stimulate the desire for further study in the Reformed traditions are *Abraham Kuyper: A Biography* by Frank Vanden Berg, published by Paideia Press, St. Catharines, Ontario. This biography is aimed at the general reader and outlines Kuyper's personal history and sketches the background of his times. John T. McNeill's *The History and Character of Calvinism*, published by Oxford University Press, Toronto, is a standard reference work on Calvinism which deserves a place in any church library. *The Calvinist Concept of Culture* by Henry R. Van Til, published by Baker Book House, Grand Rapids, Michigan (in Canada: G.R. Welch, Burlington, Ontario), is, strictly speaking, not a work on church history. However, this book has a section on historical orientation. In four chapters Van Til discusses how Augustine, John Calvin, Abraham Kuyper and Klaas Schilder dealt with the question, How should a Christian live in a secular world.

## Canadian church history

The first few books I am listing do not belong — technically — in any section on Canadian church history. Yet they should be there so that the reader will get a better overall picture of the development of the church in Canada. Since no church lives in isolation, its spiritual environment should be a matter of careful reflection. As for years American fundamentalism has made strong inroads in Canada, Dr. George W. Dollar's *A History of Fundamentalism in America*, published by Bob Jones University Press, Greenville, South Carolina, will be a welcome aid. This is a full-length study of the fundamentalist "movement," charting its faith, its figures, its failures and projecting its future. Dr. Dollar is chairman of the department of church history at Bob Jones University, America's citadel of fundamentalism.



*The Yearbook of American and Canadian Churches* prepared and edited in the Office of Research, Evaluation and Planning of the National Council of the Churches of Christ in the

U.S.A., 475 Riverside Drive, New York, NY 10027, is a binational compilation. It is a useful reference work as it provides directories and a statistical and historical section.

The charismatic movement has become a dominant representation of Christianity around the world. In Canada, it has touched every denomination — in one way or another. I believe that Dr. W. J. Hollenweger's *The Pentecostals: The Charismatic Movement in the Churches*, published by Augsburg Publishing House is still the best work available. In it Dr. Hollenweger investigates the history and practices of Pentecostal churches throughout the world.

I hope that the church history corner of church libraries will be greatly used. May our readers become increasingly more appreciative of their own historic roots, and grow in their love for the Lord of the church, who is "the same yesterday, and today, and for ever" (Hebrews 13:8).

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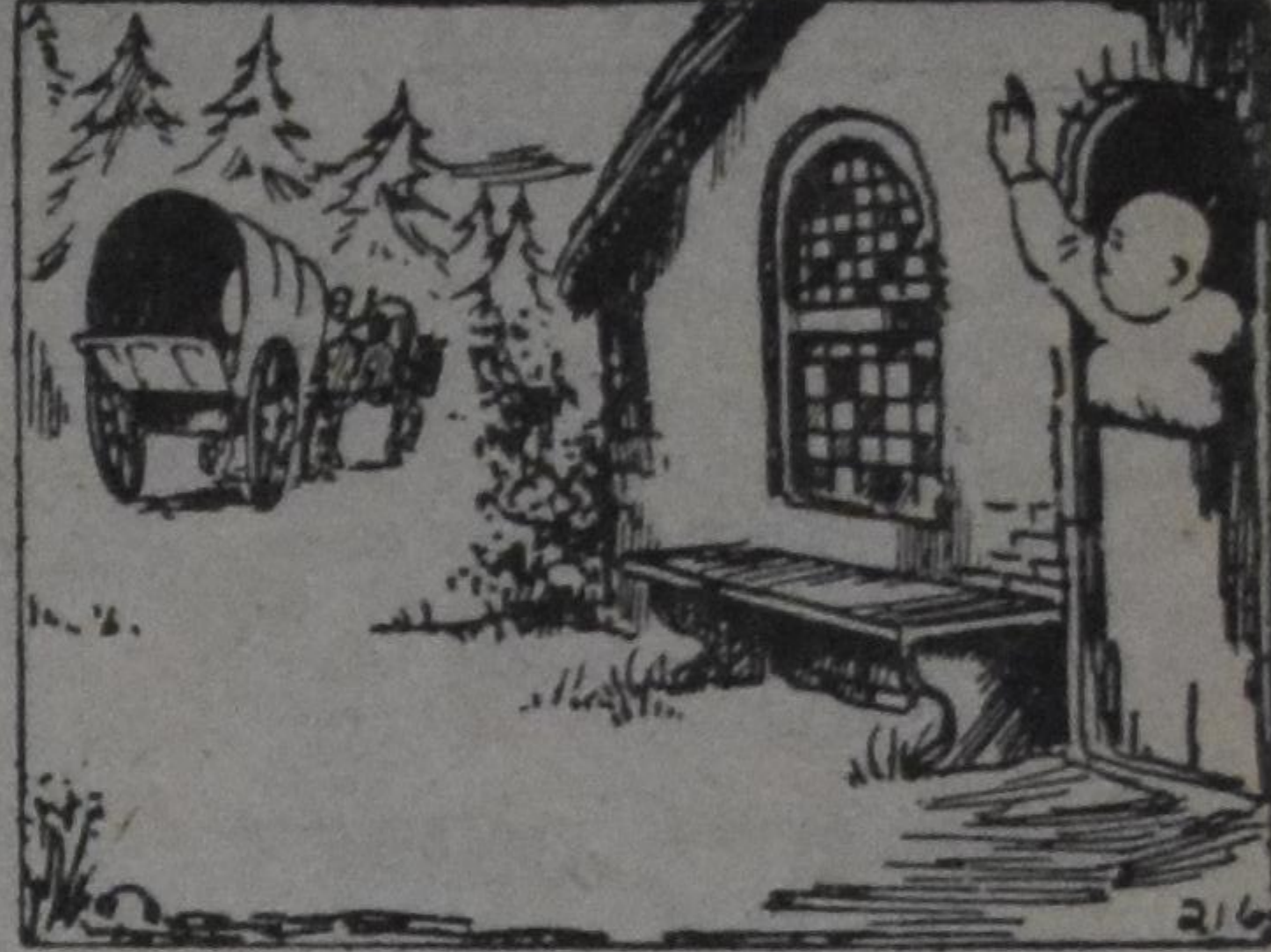
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# The Adventures of the Jolly Baker

by W.G. Vandehulst



213. The officer took a close look at the hat. He frowned thoughtfully and took another look. Did he see right? The emblem on the hat — was that a . . .

He stood up, walked to the table and picked up the hat. He studied the emblem closely. Yes, he had been right. It was a staff with a snake coiled around it. Surrounding it was a copper wreath.

Excellent. It was the emblem of the healing art. So the fat man was a healer, a medic, perhaps a learned doctor.

"What luck!" the officer muttered to himself.

214. He picked up his own hat and hurriedly threw his long, green cloak over his shoulders. Tossing a coin on the table, he rushed out of the tavern. Before the farmer entered, the officer was already in the saddle and racing off. "What luck!"

The three travelers spent an enjoyable hour together in the tavern. Mrs. Bumble glowed from the scrubbing she had given herself. Her cap hung outside to dry. Soon it would be pressed. Her stockings were also clean. The hostess had lent her another pair. They were a little loose on her skinny legs, but that didn't matter.

It felt glorious to be clean again. Mrs. Bumble felt like a new woman. She sat straight and proud again.

215. Baker Bumble, too, was in a good mood. He and his wife had decided to stop for the day. They would rest here and spend the night. Tomorrow morning the innkeeper would take them to the river. On the other side was the highway that would take them to the capital and to the King. And also to the lying thief who had stolen his secret box.

But today? Baker Bumble rubbed his hands together in delight. It felt great to relax by the fireplace. He was wearing a pair of old slippers and a shirt lent to him by the innkeeper. This was almost as cozy as at home. From the kitchen came the smell of meat frying. Suddenly he said, "I'll make you raisin buns like you've never tasted before. Bring me flour and milk and butter . . . and eggs and sugar . . . and let me see what else you have in your kitchen."

216. The farmer joined them for lunch, but he couldn't wait for the raisin buns. He promised he would hurry so that he could stop on his way back. Then he could join them for fresh raisin buns tonight.

Baker Bumble was treating. He would pay for everything. He would also make a batch of raisin buns for the farmer to take home to his wife and kids.

Mrs. Bumble agreed with everything. She did say, "What a numbskull!" But she didn't mean it.

The farmer left. Baker Bumble waved good-bye. Then he turned to his wife, "Prunella, you go and take a nap, while I make my raisin buns. It will be nice to practice my real trade!"



217. Next morning a sunny, golden mist hung over the countryside. Mr. and Mrs. Bumble were sitting in a rowboat. Never before in their entire lives had this happened to them. To be in a tiny boat in the middle of a wide, rushing river! Brr! It was terrifying! But they had no choice. The ferry master refused to run the ferry for two travelers on foot.

The innkeeper had brought them to the river. The ferryman had greeted them very politely and had helped them into the rowboat. They were sitting facing each other, the pack between them. Mrs. Bumble was again wearing her own stockings and her cap was pressed as stiff as porcelain.

218. But that awful boat rocked so! Mrs. Bumble clung to the sides. She held her head down and her eyes shut tight.

Baker Bumble wasn't quite as frightened. He stared ahead to the other shore, but it was shrouded in mist. "Careful," he said, "my wife is very frightened in boats."

"Yessir! Sorry, sir!" the ferryman replied.

"Most people are friendly and helpful," thought Bumble. His heart was filled with gratitude and joy.

But what was that on the other shore? A herd of horses? They were dark shapes in the mist. On their backs were riders. Soldiers. Soldiers?

219. Baker Bumble frowned. Soldiers? "Look behind you," he whispered to his wife. "On the other shore."

"Look behind me?" snapped his wife. For a moment she opened her eyes to give him an angry stare. "You want me to turn around and tip the boat? Do you want me to drown? You know I can't swim!" She gripped the sides of the boat even tighter and closed her eyes again.

Baker Bumble wasn't really listening. "Are those soldiers, mister? What are they doing there?"

"Yessir, they're soldiers," the ferryman answered politely. "And they're waiting for you, sir. The captain told me."

"Waiting for us?" Bumble repeated in alarm.

220. "Waiting for us?" yelled Mrs. Bumble. She forgot her fright, she forgot that she couldn't swim, and turned around.

Soldiers on horseback. A whole troop!

"Oh no!" she moaned. "What do they want with us?" She felt grenadiers and bearhats and black-hooded guards were closing in on her. "Oh no! I won't go!"

But the boat calmly moved on. It was nearing the shore. The ferryman looked back. Three, four more strokes and the boat grated on the sand.

The soldiers stood at attention in two straight rows. The captain dismounted and stepped toward the dock.

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No whistling lad with freckled face,  
Only the wind with its shuddering sigh  
In a lonely place.

No robin lifts its head to sing,  
Nor does the fox a rabbit race,  
The lion proud, no more a king  
In a lonely place.

This desolate and eerie land  
Saw flames of death, hurled to embrace  
All living things upon that sand,  
In a lonely place.

But God will touch this barren sod,  
In time, He'll tenderly replace  
Each charred, scarred timber with new growth  
To change this lonely place.

The forest creatures will return  
And find, by their Creator's grace  
Cool springs, ripe berries, honey wild,  
In that once lonely place.

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Single Christian woman, 27 years of age, would like to correspond and/or meet Christian gentleman 28 - 33 years old. Her interests are music, travelling and sports. Please write to: Box #4553, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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Christian Reformed Lady, 57-years-old, would like to correspond with and meet sincere gentleman. Please write to: Box #4555, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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Good farming and business opportunities in Ponoka. Contact: Ponoka Christian Reformed people who wish to establish a new CR church in Ponoka. Phone: (403) 783-2111 or (403) 783-2605.

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We too, must die to live again  
And stand, renewed, before God's face,  
Our bodies cleansed, in perfect joy  
Will know no lonely place.

Judy Lunshof

Hands

My hands — your hands — what have they done  
In our short, hurried trek through life,  
Have they been pampered selfishly  
Or used to ease another's strife?

Young hands — old hands — God's priceless gifts  
Tools which can make love's labour fair,  
Surging with strength, soft, leathured, frail —  
Lovely to God — when clasped in prayer.

Our hands, child-like, joined in God's hands,  
Follow Him now, led by His touch  
To a pair of hands, pierced by spikes  
A pair of hands who've loved so much!  
Judy Lunshof

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4. John Knox Christian School of Brampton

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# LET'S PLAY CHESS

Editor: Pete Layer

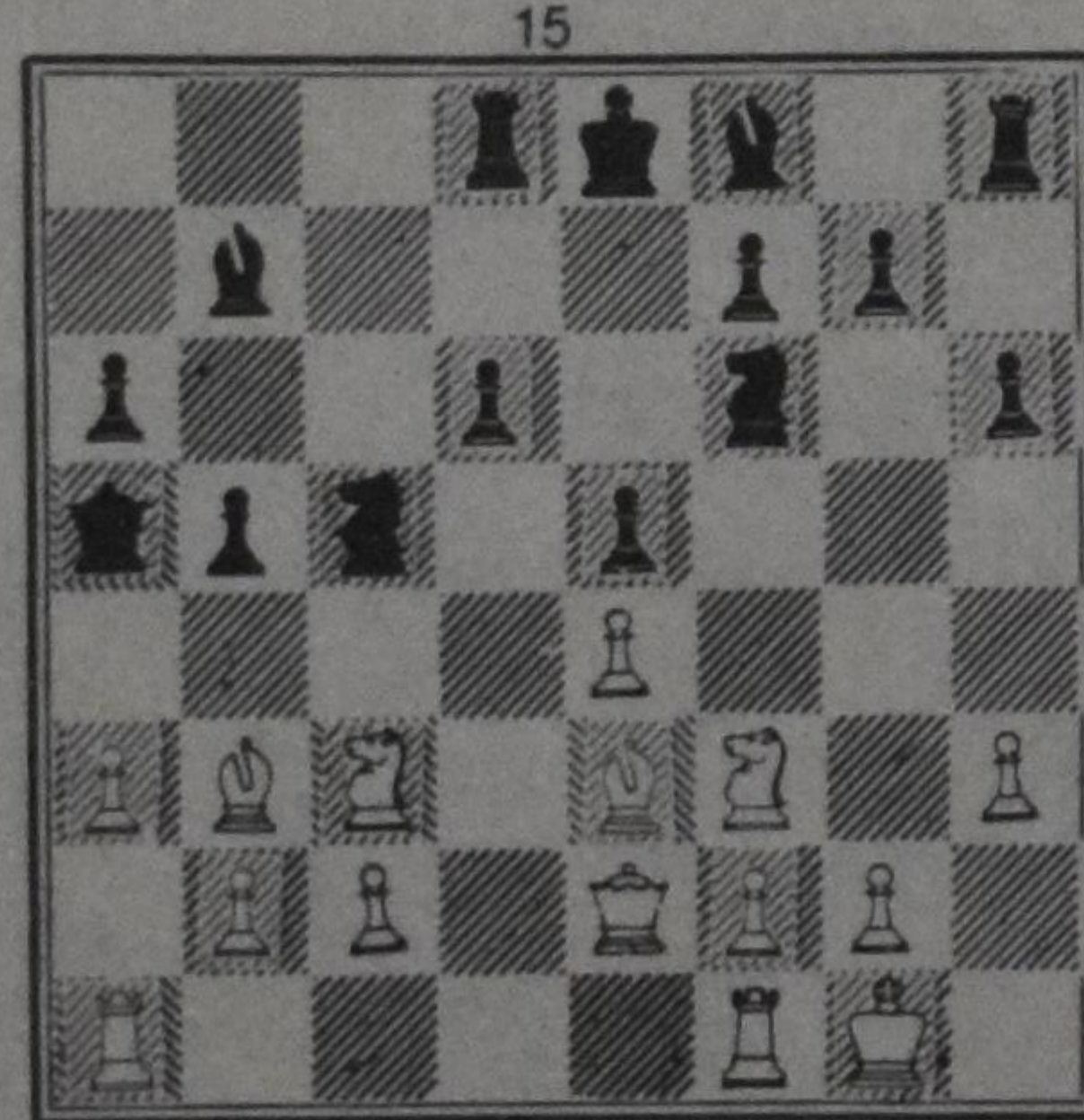
## POISONED PAWN?

An excellent game was played between J. Vander Geest and J. Eisen in the 1978 Finals. Black plays an aggressive opening, wins a Pawn, but has to delay castling for quite a while. White is able to exert continuous pressure because of Black's lack of development. Black always finds good counter-moves until the very end when he seems to be one move behind the winner.

White — J. Vander Geest, Black — J. Eisen

WHITE	BLACK	WHITE	BLACK	WHITE	BLACK
1. P-K4,	P-QB4	6. N-B3,	P-QR3	11. B-K3,	Q-R4
2. N-KB3,	P-Q3	7. P-KR3,	P-R3	12. 0-0,	R-Q1
3. P-Q4,	PxP	8. P-QB4,	P-QN4	13. P-R3,	N-B4
4. NxP,	P-K4	9. B-N3,	B-N2	14. Q-K2,	QNxP
5. N-KB3,	N-KB3	10. Q-Q3,	QN-Q2		

J. Eisen  
15



15  
J. Vander Geest

White	Black	White	Black	White	Black
15. NxN,	NxN	24. R(B1)-Q1	N-N1	32. R-Q6,	R-R8 ch.,
16. P-B4,	B-B3	25. B-B5,	N-B3	33. R-Q1,	R-R4
17. P-B5,	N-B3	26. BxB,	QxB	34. Q-B2,	Q-N3
18. N-Q4,	Q-B2	27. P-QR4,	RxR	35. R-Q7,	R-R8 ch.,
19. NxB,	QxN	28. RxR,	0-0	36. K-R2,	N-Q1
20. QR-B1,	N-Q2	29. PxP,	PxP	37. Q-B8,	QxB
21. PxP,	QxQP	30. QxP,	Q-B2	38. RxN,	K-R2
22. KR-Q1,	Q-KB3	31. Q-B5,	R-R1	39. Q-KB5 ch.	Resigns
23. R-Q5,	B-K2				(1-0)

## Gallup survey shatters evangelical stereotype

PRINCETON, N.J. (EP News via Religious News Service) — Despite Ronald Reagan's assiduous courtship of evangelical Christians, he has failed so far to swing a monolithic block of them into his camp, according to a Gallup Organization profile of evangelical voters. Unsettling some of the political stereotypes, evangelicals polled by Gallup tended to conform to national opinion trends on many political issues. And though all three prime presidential contenders profess to be born-again Chris-

tians, evangelicals are far more apt to identify President Carter's faith than that of the Republican nominee or that of Rep. John Anderson, the independent candidate.

Half of all Americans and 72 percent of evangelicals said they knew President Carter was a born-again Christian. Only 21 percent of evangelicals knew Mr. Reagan held those beliefs and 11 percent knew that about Mr. Anderson. Significantly, Gallup reported that more than half of evangelical Christians wanted to support candidates who

shared their religious beliefs, while 78 percent of non-evangelicals said a candidate's religion did not affect their voting preferences.

The poll, taken in August among a representative sample of 1,500 adults in 150 different locations, found high proportions of evangelicals in the South, and among women, blacks, old and less educated persons at the lower end of the income scale. Many of them also tended to vote Democratic. The qualifications in this composite picture seemed to work overwhelmingly in favour of Mr. Carter.

The latest Gallup survey identified about 19 percent of the adult American population as evangelical — a group of about 30 million persons. Their views corresponded to those of a majority of other Americans in support of gun registration, capital punishment, more military spending and federal social programs.

And, while Mr. Reagan has sought evangelical support through very strong party platform planks against abortion and the proposed Equal Rights Amendment for women, a majority of evangelicals disagreed with him on these issues. Forty-one percent of evangelicals support a ban on abortion, a noteworthy section of them but perhaps less than expected. And a surprising 66 percent of them favour the Equal Rights Amendment.

But on school prayer and homosexuality, the evangelicals displayed a more distinct set of opinions. Eighty-one percent of them favoured mandatory school prayer, compared to 54 percent of other Americans.

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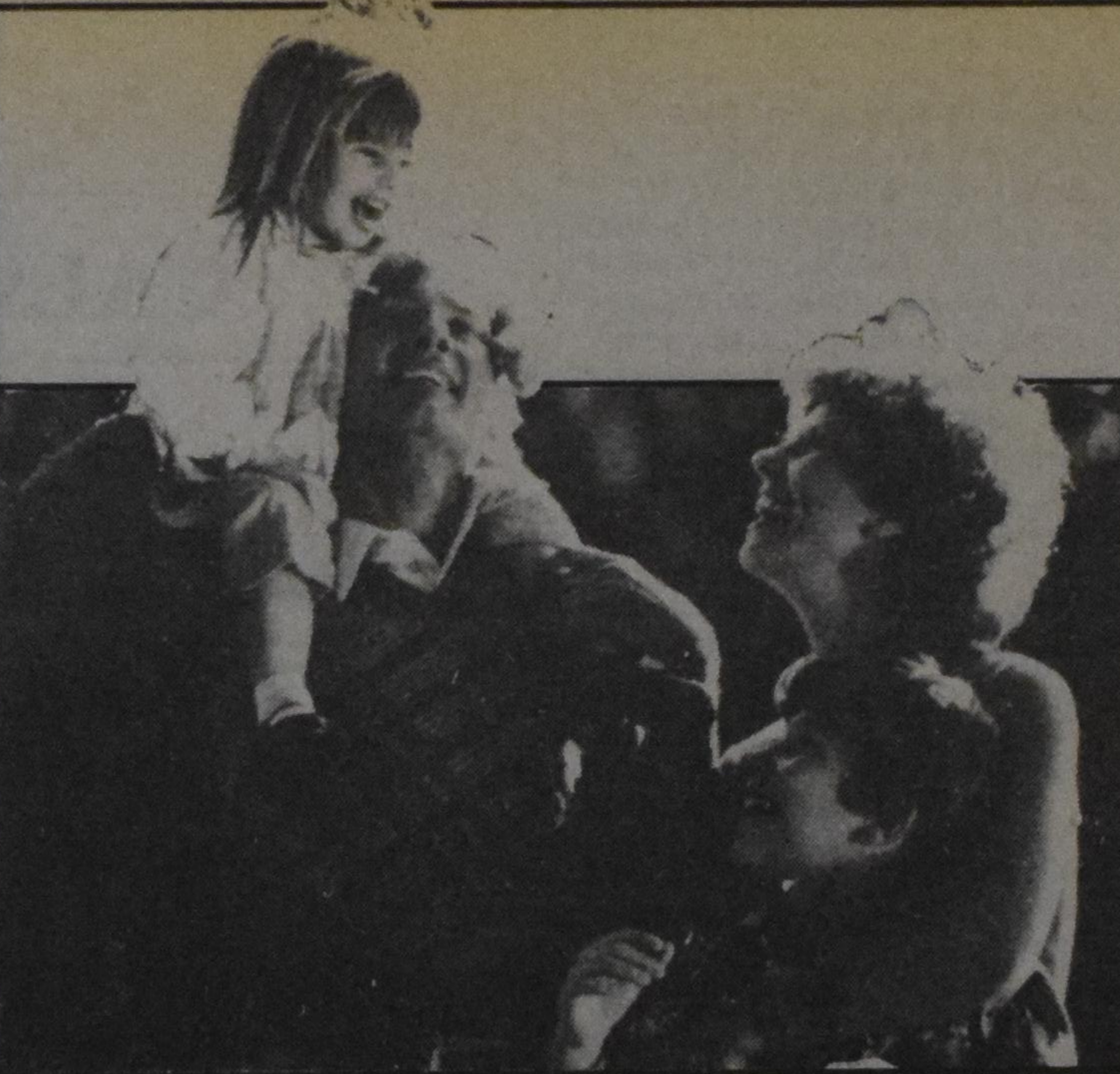
Several families of the First Christian Reformed Church of Lacombe are working towards the establishment of a Christian Reformed Church in Rimbey. Presently 15 families are enjoying evening worship services during the summer months (June 1 - October 15).

For further information (detailed description/brochure available upon request) and assistance, please call:

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Church News

**Christian Reformed**

**Called**  
—to Ancaster, Rev. Harry C. Salomons, of First, Kingston, ON.  
—to Bethel, Brockville, ON, Rev. H. Gunnink of Orangeville, ON.  
—to Williamsburg, Rev. Alvin Beukema of Bethel, London, ON.

**New Clerk**  
Classis, BC, Rev. Evert S.H. Busink, 1492 Celeste Cr., Port Coquitlam, BC V3C 1E2. Tel: (604) 941-9203.  
Ebenezer Chr. Ref. Church, Jarvis, ON, Mr. Ed Wybenga, mailing address: Jarvis Chr. Ref. Church, Box 239, Jarvis, ON.

**Accepted**  
—to Winnipeg, College Ave., Rev. C. Bishop of Exeter, ON.

**Declined**  
—to Terre Haute, IN. Rev. C. Bishop of Exeter, ON.



Dundas, ON

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Thank you,  
Bert & Wilma Flantua

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October 31, 1980, at 8:00 p.m.

★ The history of the Reformation and its meaning for us today. ★

**Dunnville, ON Chr. Ref. Church** — SPEAKER: Dr. Robert Godfrey (Prof. Westminster Seminary)  
**Toronto, ON Second Chr. Ref. Church** — SPEAKER: Rev. Gregg Martin (Pastor CRC, Dunnville).

Everyone is invited!!!

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Reformation/Church History Conference

November 1, 1980

★ Maramatha Christian Reformed Church, South St., ★  
Cambridge, ON

**Morning Session: 10:00 a.m.** — Dr. Robert Godfrey: "Church history from Luther till 1800." (Lunch provided).

**Afternoon Session: 2:00 p.m.** — Dr. Louis Praamsma: "Church history from 1800 till present."

Registration at the door — \$10.00 to cover expenses.  
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Come and hear how the Lord has guided and directed His Church through the pages of history.  
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Ontario

- Sept. 24-Dec. 3 **Clinton:** Focus on the Family film series in the Clinton District Chr. School, Princess St.
- Sept. 25-Nov. 6 **Focus on the Family** film series by Dr. J. Dobson, Mountainview Chr. Ref. Church, Grimsby, on seven consecutive Thursday evenings at 8 p.m.
- Oct. 23-24 Ontario Christian School Teachers Association convention, Hamilton District Christian High School, Hamilton.
- Oct. 31 Reformation Day Rally at 8:00 p.m. in the Dunnville CRC with Dr. Robert Godfrey as speaker and in Toronto Second CRC with Rev. Gregg Martin as speaker.
- Oct. 23 Fall Rally of the South Western League of the Chr. Ref. Ladies' Societies. Starting at 10:00 a.m. in the Westmount Chr. Ref. Church, Strathroy, ON.
- Oct. 25 Organ Concert by Andre Knevel at 8:15 p.m. at Christ Church Cathedral, James St., Hamilton, ON.
- Nov. 1 AACS Annual Meeting, 1:00 p.m., Medical Sciences Auditorium, University of Toronto. Presentation of Five Year Master Plan and Address by Dr. Calvin Seerveld, followed by reception at AACS Building, 229 College St., Toronto.
- Nov. 4-Dec. 16 Focus on the Family film series to be shown at the Maranatha Chr. Ref. Church of York, ON. Tuesday nights at 8:00.
- Nov. 1 Reformation—Church History Conference in the Maranatha CRC, Cambridge, ON, 10:00 a.m. with Dr. Robert Godfrey and 2:00 p.m. with Dr. Louis Praamsma.
- Nov. 1 Ontario Alliance of Christian Schools annual meeting, at Durham Christian High School, Bowmanville.
- Nov. 1 AACS Annual meeting at the Medical Sciences Auditorium, University of Toronto at 1:00 p.m.
- Nov. 7 Canadian Christian Education Foundation fifth anniversary banquet featuring Dr. Joel Nederhood and music from Calvin College, including tenor soloist Prof. Carl Kaiser, the Chamber Orchestra, and student tenor soloist Eric Hobbs.
- Nov. 8 Fall Harvest Bazaar of the Stratford and District Christian School beginning at 10 a.m. Place: Kiwanis Community Centre, Riverside Dr., Stratford. Auction will be held at 3 p.m. Something for everyone!
- Nov. 8 **Back to God Hour Rally**, Rev. J. Vreeman, speaker — in St. George's Anglican Church in Guelph. Time 8:15, special music by Ontario Christian Music Assembly under the direction of L. Kooy. Andre Knevel at the organ.
- Nov. 8 Fifth Singles Fellowship Day for single adults, widows, widowers and single parents at Ebenezer Christian Reformed Church, Trenton, ON. Workshops, games, banquet, recreation. Cost \$18.
- Nov. 8 Lakewood Christian Camp, Jog-a-walk-a-thon in Sarnia, Chatham and London at 9 a.m.
- Nov. 15 Ontario Christian College Association annual meeting beginning at 9:30 a.m. at Hamilton District Christian High School.
- Nov. 15 Lakewood Christian Camp's annual membership meeting at 1:30 p.m. in Sarnia II Chr. Ref. Church. Banquet at 6 p.m. with Rev. S. Cooper speaker and Al Luke singer.

**Ambassadors in Concert**  
**Hamilton:** First Chr. Ref. Church, October 18, at 8:00 p.m.;  
**Cambridge:** Forward Baptist Church, October 24, at 8:00 p.m.;  
**Holland Marsh:** Chr. Ref. Church, November 8, at 8:00 p.m.;  
**Hamilton:** St. John's Presbyterian Church (Main St.), November 28 at 8:00 p.m.

British Columbia

- Nov. 21-22 The Department of Philosophy at Simon Fraser University will sponsor a seminar entitled "Moral Problems in Health Care," to be held at Hotel Vancouver, Vancouver, BC. Among topics to be dealt with are "Euthanasia," "Informed Consent," "Right to Know." For further information, contact the university's Continuing Studies department at 291-3298.

Alberta

- Nov. 11-13 Jerome Hines in "I am the Way," sacred opera, in the Jubilee auditorium, Edmonton, at 8:00 p.m.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Oct. 24	Wed. Oct. 22	Fri. Oct. 17-10 a.m.	Thurs. Oct. 16-10 a.m.
Fri. Oct. 31	Wed. Oct. 29	Fri. Oct. 24-10 a.m.	Thurs. Oct. 23-10 a.m.
Fri. Nov. 7	Wed. Nov. 5	Fri. Oct. 31-10 a.m.	Thurs. Oct. 30-10 a.m.



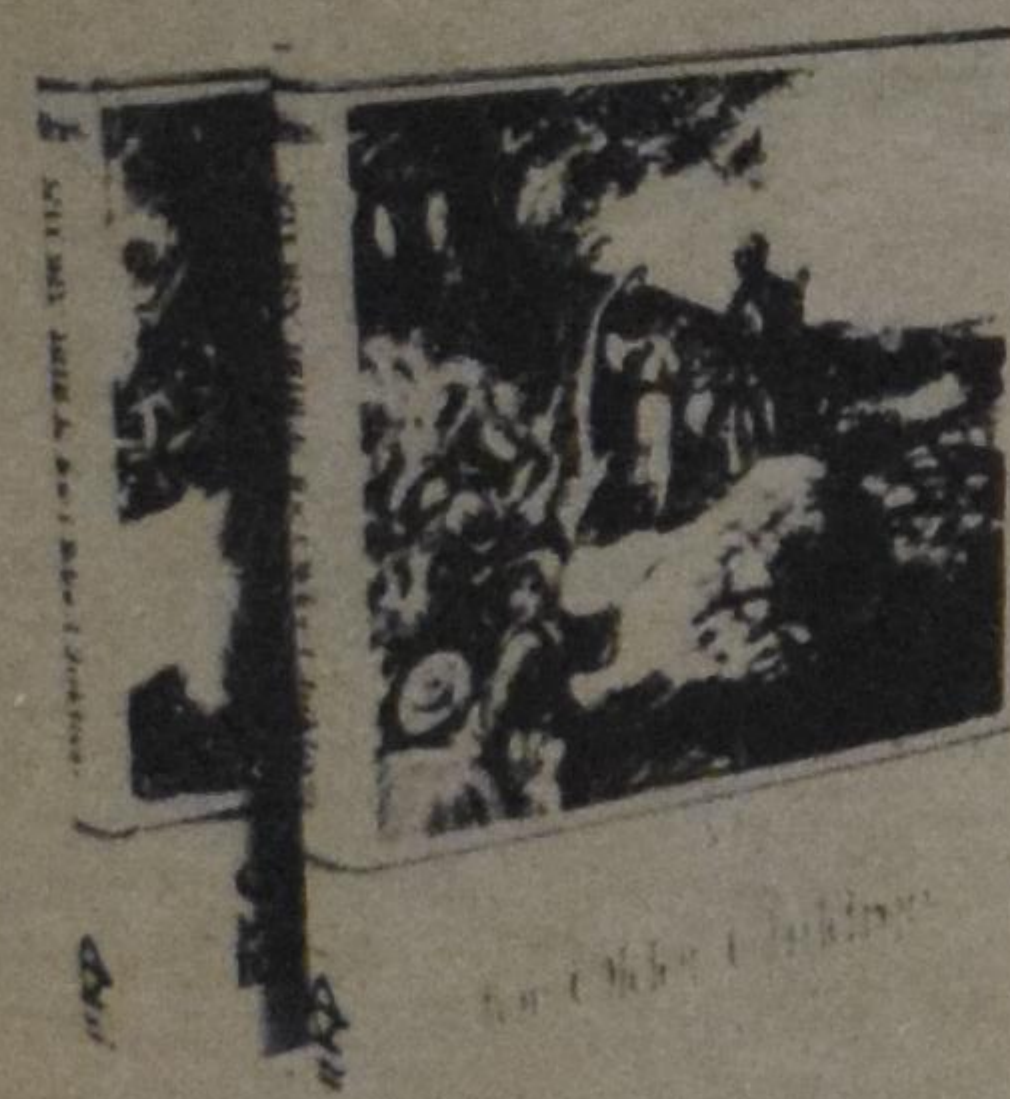
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